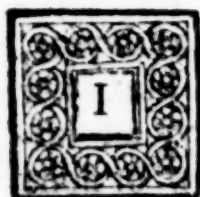


T H E  
L I T E R A R Y M A G A Z I N E.

J A N U A R Y, 1735.

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LETTERS and REMAINS of the Lord Chancellor BACON; collected by Robert Stephens, Esq; late Historiographer-Royal. London, Printed by W. Bowyer, 1734. Quarto: Containing 519 Pages, exclusive of the Preface, and an Account of the Life of the Lord BACON.



IF the just reputation of their illustrious author, the real merit of the pieces themselves, and the industrious care of him who has communicated them to the world, can procure that reception for these remains of my lord Bacon, which they deserve; few books will meet with a better. It is generally the first question ask'd, as to collections of this kind; What certainty is there that these reliques are genuine? This the late Mr. Stephens answers thus

in his preface. *As to my part in the present edition, I have endeavour'd to make this collection of letters to the king and the earl of Buckingham, soon after he became a favourite, as perfect as I could (tho' it be not so perfect as I wish'd and hop'd for) by adding not only several of his lordship's letters, but by inserting many of the lord Buckingham's answers thereto, writ with, or sign'd by, his own hand; the originals of which are preserv'd in the earl of Oxford's library; and I have delay'd publication, in hopes of obtaining some*

*some other of the lord Bacon's letters, or his register of them (a transcript of which he bequeath'd to the bishop of Lincoln, and Sir Humphry May) being well assured from a catalogue I have seen, that several Latin and French, as well as English Letters, are yet wanting. I have concluded the whole with some genuine tracts and fragments of the lord Bacon's composing; and, considering the condition they have long been in, and yet are in, it is more to be admired, that they have been so long preserv'd in private hands, than that they are now made publick. Before the letters and tracts herein mention'd, is prefix'd an account of their author's life, in which is contain'd a great many curious particulars.*

The famous viscount *St. Alban's*, was the son of *Sir Nicholas Bacon*, who for about twenty years was keeper of the great seal to queen *Elizabeth*, by his second wife, one of the learned daughters of *Sir Anthony Cooke*, preceptor to king *Edward VI.* He was born at *York-House* in the *Strand*, on the 22d of *Jan.* 1560-1, and christen'd *Francis*. While a boy, he discover'd so much spirit, and so great sagacity, as charm'd his discerning sovereign, and made

her honour him with the title of her young lord-keeper. That this early pregnancy might be improv'd, *Sir Nicholas* sent him, with his elder brother (by the same mother) to *Trinity-College* in *Cambridge*, where they were under the tuition of *Dr. Whitgift*, afterwards archbishop of *Canterbury*. Before he arriv'd at his sixteenth year, *Mr. Francis Bacon* was sent under the care of *Sir Amias Pawlet*, the queen's ambassador, into *France*. But in 1579, his father dying before he had made any provision for this his youngest son, *Mr. Bacon* return'd to *England*, and enter'd on the study of the common law. In this, his great parts soon render'd him eminent; so that in his 28th year, the queen made him her counsel extraordinary, an honour conferr'd on few or none before him.

During the last ten years of that queen's reign, *Mr. Bacon* made a very considerable figure in the house of commons; and his application to politicks qualified him so well for business, that the queen and lord *Burghley* made use of his head and hand in affairs of state, much to his honour, tho' not much to his profit. For some time he was honour'd with the friendship

ship of the earl of *Essex*, but it was withdrawn for a considerable space before that noble lord's misfortune; tho' Mr. *Bacon* was so severely censur'd for appearing against him as the queen's counsel, that he thought fit to write an apology, and dedicated it to the earl of *Devonshire*, that lord's great friend, in which he avers, he was true to the earl of *Essex*, *usque ad aras*, and on all occasions sought to pacify the queen's displeasure against him.

On king *James's* accession to the throne, Mr. *Bacon* was, among other gentlemen of his profession, knighted: But tho' he distinguish'd himself by his speeches in parliament, and his treaties in favour of a union, which the king much desired; yet he continued where he was till 1607; when, on Sir *Henry Hobart's* being made attorney-general, Sir *Francis Bacon* was appointed solicitor, a place he had long had his eye on. In 1612, he became attorney-general; and after some years, a privy-counsellor; he discharg'd these offices with great sufficiency, for about four years; and then, on the recommendation of the chancellor, lord *Ellesmere*, and by the favour of the earl of *Buckingham*, he had the great seal committed to his custody, March 7, 1616-17.

It was not long after this, that Sir *Francis* was in danger of losing all, for advising too freely both the king and his favourite, about the match between Sir *John Villiers* and the daughter of Sir *Edward Coke*, by lady *Hatton*. The *Buckingham* family imagin'd, that this would be highly advantageous to them; the lord keeper foresaw the contrary, and therefore oppos'd it; but this was very ill taken; the king and *Buckingham* came into the family notions, and Sir *Francis* was forc'd to alter his conduct, tho', probably, he did not alter his sentiments. By the intercession of the favourite, maugre all the insinuations of his relations, otherwise powerful enough with him, the lord-keeper was restor'd to the royal favour, in which he afterwards maintain'd himself so well, that he was made lord chancellor, and baron *Verulam*, a *Roman* town formerly standing near his seat of *Gorbam-bury*; which honours, towards the approach of the next sessions of parliament, were increas'd by his being created viscount of *St. Alban's* in January 1620-1.

During the time this noble person presided in the court of *chancery*, and in the *star-chamber*, then a judicature of vast



vast authority, many causes of moment were brought to hearing, not without adding to the chancellor's honour, particularly the case of one *Wrenham*, who petition'd the king against lord *Bacon*, on account of a decree; as to which my lord chief justice *Hobart* says in his reports, that he did his lordship much and great wrong; and of that opinion were all the other lords. As to his conduct in publick affairs, my lord, as he had made a great figure in parliaments, and understood well the benefits resulting from them to the kingdom; so he not only advis'd his master to call one, but insisted so strenuously on that head, as to procure at last his majesty's calling that in which himself was censur'd, and which met on the 30th of *January* 1620-1; and in the opening of which, the viscount of *St. Alban's* shone out in his greatest splendor.

On the 14th and 15th of *March*, complaints were made to a committee of the house of commons, appointed to enquire into the abuses of the courts of justice, against the chancellor for taking bribes: Several gentlemen of note in the house spoke in favour of his lordship, and even the chairman of the committee

made his report with great tendernefs, because (as he said) it concerned the honour of a great man, so endued with all parts both of art and nature, that he would say no more of him, being not able to say enough. The marquis of *Buckingham*, who was acquainted with this transaction very early, endeavour'd to have got the house of commons to have wav'd their application to the lords, and to have left the business intirely to the king: But this not taking effect, the parliament was prorogu'd for some time; but, upon its re-assembling, more accusations against him came in; whereupon he was impeach'd. He immediately dropp'd his defence, and the house of lords being satisfi'd with his petition and declaration, he resign'd the great seal *May* the 2d 1621; and the day after, the lords, by the mouth of the lord chief justice, their speaker *pro Tempore*, pronounc'd on him this sentence.

“ That the viscount *St. Alban's*, lord chancellor of  
 “ *England*, shall undergo a  
 “ fine, or ransom, of forty  
 “ thousand pounds; that he  
 “ shall be imprison'd in the  
 “ *Tower*, during the king's  
 “ pleasure; that he shall be  
 “ for ever incapable of any  
 “ office,



“ office, place, or employ-  
 “ ment in the state or com-  
 “ mon-wealth; that he shall  
 “ never sit in parliament, or  
 “ come within the verge of  
 “ the court.

How heavy soever this judgment may appear, his lordship's crimes have been represented as of no very deep die by men of probity, and who liv'd near his time. Certain it is, his decrees were made with so much equity, that none were revers'd as unjust. His lordship says himself, his offences were *vitia Temporis*, as well as *Hominis*; and in one of his letters adds, they were not near so black as those of a certain judge, whose sentence had been remitted. The prince and the marquis of *Buckingham* endeavour'd to mitigate the sentence; and some of the lords excused their severity therein, by saying, they knew they left the lord *St. Alban's* in good hands, it being reasonable to hope the king's indulgence to one after sentence, on whose accusation he had shed tears: Nor were they mistaken; for, after a short confinement in the *Tower*, his lordship was discharg'd, and, notwithstanding his sentence, admitted to the royal presence, by virtue of a dispensation, granted on the score of his paying his

debts, and taking care of his health, which requir'd his being in *London*. However, that the sentence might appear in force, he retir'd afterwards to his house at *Gorbambury*, by the king's command. There he employ'd his hours of retirement after such a manner, as to establish a reputation more solid and extensive, than probably he could have done, had he continu'd in an active scene of life.

Many reports have been spread, as to the indigence of my lord *St. Alban's* after his fall, which exaggerated it much beyond the truth; tho' it is not to be deny'd, that from my lord's natural generosity and great contempt of money, the disorder of king *James's* finances, who was otherwise inclin'd enough to relieve him, and his own great debts, when he quitted the seal, this celebrated person was reduc'd to straits, and oblig'd to make very pressing, as well as humble applications for assistance. However, his estate of *Gorbambury*, which, on the demise of his dear and kind brother, Mr. *Anthony Bacon*, descended to him, and which he kept to the last, a pension of twelve hundred pounds a year, tho' ill paid, and some other things which

he enjoy'd, must have set him above want, at least in that extremity which some have recorded. As he lov'd quiet, privacy, and ease, he divided his time between *Gray's-Inn* and his seat so often mention'd; and there is a certain circumstance, tho', as our author says, the truth of it be known to few, which is sufficient to convince us, how little he valu'd returning to the world: That circumstance is this. On the death of Mr. *Murray*, he solicited the king by secretary *Conway*, to be made provost of *Eton*; to which the secretary answer'd by letter of the 21<sup>st</sup> of *March* 1623: That the king could not value his lordship so little, or conceive that he limited his desires so low; in which however, he should have been gratified, if his majesty had not been engag'd by the lord marquis for his agent in *France*, then Sir *William Beecher*.

But if the philosophicall evenness of the lord *St. Alban's* temper, and his christian resignation to the will of God, enabled him to bear his misfortunes without repining; yet, his spirits were by no means broken, or his wits blunted thereby. The learned and elegant pieces which flowed from his pen after his

fall, abundantly demonstrate, that the genius of their author had not suffer'd with his fortune: Neither was he insensible of his disgrace; tho' he suffer'd it not to deject him when he solicited the king, or *Buckingham*, for pardon or favour, he fail'd not letting them know he deserved both. His great desire was to die out of a cloud, *i. e.* to have his sentence absolutely remitted; and he seems to have had his wish, for his fine was soon assign'd over to persons of his appointing; and tho' the other part of his punishment lay on him throughout king *James's* reign, yet he was summon'd by writ to the second parliament, held by king *Charles*; yet, being then infirm and weak, death took him off before he sat therein. He expir'd at the earl of *Arundell's* house at *Highgate*, whither he went to try some experiment in natural philosophy, on the 9<sup>th</sup> of *April* 1626, being *Easter-Day*. By the care of his faithful servant, *Thomas Meautys*, afterwards knighted, and made clerk of the privy-council, a neat white marble monument has been erected to his memory in the chancel of *St. Michael's* church, within the precincts of *Old Verulam*, where his remains were privately interr'd.

Sir

Sir Henry Wotton compos'd the elegant \* inscription which adorns that tomb; but his lordship's writings are his noblest monument, and have transmitted his memory with honour to posterity, who, as he wish'd, are inclin'd to look on his offence, *as a little picture of night-work, amongst the other excellent tables of his acts and works.*

The first thing we meet with in Mr. Stephens's collection, is a very large number of original letters, written by the viscount of *St. Alban's* on a great variety of subjects, mostly to the king and *Buckingham*, with several answers from the latter, and some pieces of great consequence to the perfect knowledge of these times; and especially the secret transactions at court, which, notwithstanding the many helps we have had, by the publishing letters, memoirs, records, &c. have hitherto continu'd very obscure. These letters are placed in their natural, that is, in a chronological order, from *June 1616* to *April 1626*; during which space, his lordship appear'd as a rising noon-day and setting sun; the reader will therefore easily con-

ceive, that these letters are so much the more curious, as they exhibit to us the disposition of so great a man, thro' so many vicissitudes of fortune: Nor can it be pronounced of these epistles, as sometimes it has been of the hasty productions of excellent persons, that there are in them only some sparks of that genius which shines in their other works. My lord *Bacon's* mind seems never to have suffer'd an eclipse, but to have preserv'd its native greatness, among all the fatigues of business, and in spite of his many and great misfortunes. If the world had been so unhappy as to have been depriv'd of his lordship's other works, and nothing had been preserv'd to us but these letters, even these had shewn an able lawyer, an expert, and in the main, an upright chancellor, an honest counsellor, a polite writer, and a most worthy friend. It would contradict the nature and end of this design, to transcribe many of the letters which make up this valuable collection; but I think I may be pardon'd taking that liberty with one or two; and I shall endeavour to select such only, as may

\* The Inscription is to be found at the End of this Article.



shew how unjustly some have censur'd his lordship, as a servile flatterer, and a mean abject solicitor, when his fall had reduc'd him low enough to stand in need of help. The following quotation is taken from a letter, written by Sir Francis Bacon to Sir George Villiers, when he sent him his patent of creation of lord Blechley, and viscount Villiers.

“ After that the king shall  
 “ have water'd your new dignities with his bounty of  
 “ the lands which he intends  
 “ you, and that some other  
 “ things concerning your  
 “ means, which are now likewise in intention, shall be  
 “ settled upon you; I do not  
 “ see, but you may think  
 “ your private fortunes established: And therefore it is  
 “ now time, that you should  
 “ refer your actions chiefly  
 “ to the good of your sovereign and your country.  
 “ It is the life of an ox, or  
 “ a beast, always to eat, and  
 “ never to exercise; but men  
 “ are born (especially christian men) not to cram in  
 “ their fortunes, but to exercise their virtues; and yet,  
 “ the other hath been the unworthy, and sometimes the  
 “ unlucky humour of great  
 “ persons in our times; neither will your further fortune be the further off;

“ For assure yourself, that  
 “ fortune is of a woman's nature, that will sooner follow you by flighting, than by too much wooing. And  
 “ in this dedication of yourself to the publick, I recommend unto you principally that which, I think, was never done since I was  
 “ born, and which not done, hath bred almost a wildness and solitude in the  
 “ king's service; which is, that you countenance and encourage, and advance able and virtuous men in  
 “ all kinds, degrees and professions: For in the time  
 “ of some late great counsellors, when they bare the  
 “ sway, able men, were by design, and of purpose, suppress'd. And tho' now  
 “ since choice goeth better both in church and common-wealth, yet money  
 “ and turn-serving, and cunning canvases, and importunity, prevail too much; and, in places of moment,  
 “ rather make able and honest men yours, than advance those that are otherwise, because they are yours.  
 “ As for cunning and corrupt men, you must, I know, sometimes use them,  
 “ but keep them at a distance; and let it appear, that you make use of them,  
 “ rather

rather than that they lead  
 you. Above all, depend  
 wholly (next to God on  
 the king, and be ruled (as  
 hitherto you have been) by  
 his instructions, for that is  
 best for yourself; for the  
 king's care and thoughts  
 concerning you, are ac-  
 cording to the thoughts of  
 a great king; whereas  
 your thoughts concerning  
 yourself are, and ought  
 to be, according to the  
 thoughts of a modest man.  
 But let me not weary you;  
 the sum is, that you think  
 goodness the best part of  
 greatness; and that you re-  
 member whence your rising  
 comes, and make return  
 accordingly. God ever  
 keep you." In a letter  
 dated the 12th of *October*  
 1623, in which the viscount  
 of *St. Alban's* congratulates his  
 grace of *Buckingham*, on his  
 safe return from *Spain*, he has  
 these words. "My self have  
 ridden at anchor all your  
 grace's absence, and my  
 cables are now quite worn".  
 This, I take it, is one of the  
 petitions for relief, which to  
 some eyes look mean, all  
 things consider'd, I may say,  
 without reason. However that  
 be, this application, and the  
 following answer will, I ima-  
 gine, go pretty far towards

refuting a notion hitherto pret-  
 ty current, that lord *Bacon* was  
 ruin'd, by some disgust taken  
 at him by this favourite. The  
 Duke's letter is dated on the  
 14th of *October*, and is con-  
 ceived in these words. "My  
 lord, The assurance of your  
 love makes me easily be-  
 lieve your joy at my re-  
 turn, and if I may be so  
 happy, by the credit of my  
 place, to supply the decay  
 of your cables, I shall ac-  
 count it one of the special  
 fruits thereof. What Sir  
*Toby Mathew* hath deli-  
 ver'd on my behalf, I will  
 be ready to make good,  
 and omit no opportunity,  
 that may serve for the en-  
 deavours of, *Your lord--*  
*ship's faithful friend and ser-*  
*vant.* G. BUCKINGHAM.

Nor was this a mere com-  
 pliment, but follow'd in a  
 short time by real effects of  
 friendship, as appears from  
 the following epistle from that  
 noble person to the lord *St.*  
*Alban's*; the last I shall quote.  
 "My noble lord, The hear-  
 ty affection I have borne  
 to your person and service  
 hath made me ever ambi-  
 tious to be a messenger of  
 good news to you, and an  
 eschewer of ill; this has  
 been the true reason, why  
 I have been thus long in  
 " an-

“ answering you, not any  
 “ negligence in your discreet  
 “ modest servant you sent  
 “ with your letter; nor his,  
 “ who returns you this an-  
 “ swer, oftentimes given me  
 “ by your master, and mine;  
 “ who, tho’ by this, may  
 “ seem not to satisfy your de-  
 “ sert and expectation; yet,  
 “ take the word of a friend  
 “ who will never fail you,  
 “ hath a tender care of you,  
 “ full of a fresh memory of  
 “ by-past service. His ma-  
 “ jesty is but for the present,  
 “ he says, able to yield unto  
 “ the three years advance,  
 “ which if you please to ac-  
 “ cept, you are not hereaf-  
 “ ter the farther off from ob-  
 “ taining some better testi-  
 “ mony of his favour, wor-  
 “ thier both of him and  
 “ you; tho’ it can never be  
 “ answerable to what my  
 “ heart wishes you, as *Your*  
 “ *lordship’s humble servant,*

G. BUCKINGHAM.

Next these letters, stands a most excellent piece of political learning, styled, *Of the true greatness of the kingdom of Britain to king James*. In this discourse, the noble author having premis’d, that tho’ the extent of dominion may easily and certainly be known; yet, the strength and

power thereof, is by no means so easily, or so surely to be come at; that mistakes on this latter head, are always dangerous, often fatal; and that therefore they ought to be guarded against with the utmost care. In order to which, he thought proper to lay before his majesty a true survey and representation of the greatness of his kingdom of *Britain*; concerning which, he says it is out of doubt, that none of the great monarchies which have arisen in the world, had so fair seeds and beginnings, as hath this estate and kingdom in itself; and, that this might be set in a clear and full light, he judg’d it proper to refute, or rather to correct certain errors, which are generally receiv’d in respect to this subject, and afterwards to propound the true causes of greatness, tho’ perhaps not so generally known, and thereby applying his reasonings on these heads, to the condition of his majesty’s empire, to render evident the truth of what he had asserted. Of opinions commonly held and yet erroneous, or at least extravagant, he sets down four, *viz. First*, That in the measuring, or ballancing of greatness, there is commonly too much



much ascrib'd to largeness of territory. *Secondly*, That there is too much ascrib'd to treasure or riches. *Thirdly*, That there is too much ascribed to the fruitfulness of soil, or affluence of commodities; and, *Fourthly*, That there is too much ascrib'd to the strength or fortification of towns. Of the true grounds of greatness he sets down six special points: *First*, The fit situation of the place or region. *Secondly*, The population or breed of men. *Thirdly*, The valour of its people, and their making profession of arms. *Fourthly*, That every common subject be fit to make a soldier, and not only certain conditions or degrees of men. *Fifthly*, The temper of the government fit to keep subjects in heart and courage, and not to keep them in the condition of servile vassals. *Sixthly*, The command of the sea. As to three of the *four* first mention'd topics, he has fully and admirably handled them in a manner learned, perspicuous, and demonstrative. The fourth has a blank left for it. The first of the second set of propo-

sitions is open'd, and, in some measure, explain'd; but, unhappily for us, the remaining part of the work is lost; or, which is more probable, the work itself was never finish'd. Maim'd as it is, the curious will read with pleasure thoughts just and not vulgar, on points of so important a nature, as those which are discuss'd in this fragment are; especially since there is enough left to shew the scope and purpose of the whole. \*

The speech of Sir *Francis Bacon*, then solicitor-general, at the arraignment of the lord *Sanquir*, a *Scotch* baron, follows this discourse, on the greatness of *Britain*: This lord had procured a fencing-master to be murder'd; for which fact himself and his accomplices suffer'd. It appears, by this speech, that the lord *Sanquir* confess'd the fact readily; and Sir *Francis*, throughout the whole, treats him with much lenity and softness.

After this, comes a speech against lady *Shrewsbury*, who had been concern'd in some † intrigues with the lady *Ara-*

\* It is probable, that this was written soon after the accession of king *James*, and was left imperfect when the peaceable disposition of that prince appear'd.

† In the marriage of that lady (who was the king's cousin) to Sir *William Seymour*, afterwards earl of *Hertford*, and also endeavouring to convey her beyond the seas.

*bella*; and, on their discovery, refused to be examined at the council-table; and was thereupon prosecuted for contempt. The author justifies therein the king's conduct to that lady; and, in so doing, produces several points of history, which are very curious, and deserve a serious perusal.

The following paper bears the title of, *Notes of a Speech concerning a War with Spain*. This was design'd to help the judgment as well as memory of the \* person for whose use it was written. In the first place, the reasons in justification of the war are produced, and ranged so as to give the orator an opportunity of working on the passions of his hearers. Next, the superiority of *Britain* and her allies to *Spain*, and the allies of that crown, is shewn, both from experience and reason; and proper hints are given to the speaker, whereby to raise the hopes and influence the spirits of his auditors. It ends with a motion to appoint a committee to consider on the most proper methods for carrying on the war.

The papers hitherto mention'd were committed to the press by Mr. *Stephens* before

his illness; the following pieces are taken from a manuscript volume found among that gentleman's papers, corrected throughout by the viscount *St. Alban*'s hand, and bearing this title; *A Book of Speeches in Parliament, or otherwise delivered by Sir Francis Bacon, the King's Solicitor-General; also Declarations, Proclamations, or other Acts or Instruments touching Matters of Estate penned by him*.

The first piece we meet with from this manuscript, bears the title of, *Mr. Bacon's Discourse in Praise of his Sovereign; i. e. of queen Elizabeth*. This discourse is indeed the same with a treatise bearing this inscription, *In felicem memoriam Elizabethæ Angliæ Reginae*; which the author sent into *France*, where it was communicated to the famous *M. de Thou*, who made use of it in that celebrated history which he was then composing. As it is printed in this collection, it appears to have been the original of the *Latin* translation before mention'd, and was written about 1590, or a little later; the *Latin* copy being transmitted to Sir *George Carew* about 1607, or 1608. In itself it is certainly a masterpiece; a panegyrick written

\* The author's great friend Sir *Edward Sackville*, afterwards earl of *Dorset*.  
with

with spirit, but founded on facts; containing a perfect representation of that princess's government, without fear, without flattery, and intended only to illustrate the truth. The language is excellent for the time in which he lived; the method perspicuous; the matter never exaggerated. Throughout the whole her virtues are commended, rather than her fortune; and no topic is insisted on, but what may teach succeeding princes, that the care of their subjects, gentleness, moderation, frugality, and a sincere practice of as well as esteem for religion, are the only qualities which can make them happy and revered while living, honour'd and regretted when dead. As our author tasted not the bounty of that famous queen, and wrote not this from any hopes whatever, it may pass for a monument of his virtue, as well as of her glory.

The account given by the viscount of *St. Albans* of the proceedings against the earl of *Essex*, before the \* privy-council, gives some light into that part of queen *Elizabeth's* reign, which is most obscur'd

by the varying relations hitherto publish'd by several historians; and contains many extracts of letters, and other particulars, which fix the dates of those transactions in *Ireland*, which turned to the ruin of that unfortunate nobleman. The whole is clear, methodical and florid, drawn up with much perspicuity, and without any bitterness of style, or harsh invectives against the delinquent.

Next in order is the *state of Europe*, a short treatise, or rather plan of a treatise, on that subject, written, as appears by a note at the end of it, when Mr. *Bacon* was about † twenty years old. It is a fair specimen of his extraordinary genius, and might serve to point out an easy and proper method for a young gentleman to digest the fruits of his travels, so as to have them ready on any occasion; and to be able from time to time, by additions and alterations, to preserve a just and useful scheme of the state of foreign affairs; than which, nothing is more necessary to be well understood by a person who desires to be distinguished in the world.

\* At the lord-keeper's house on *June 5* 1600, for his lordship's contempt in leaving the army in *Ireland* abruptly. It is to be noted, that the queen ordered no register to be kept of these proceedings. This account was drawn up for her private satisfaction, and shewn to few beside herself; but it is imperfect.

† *Viz.* in the year 1580, or thereabouts.



The *state pieces* in the reign of king *James* are three; a draught of a proclamation on the king's coming in, very elegantly composed, and containing very high praises of his deceas'd soveraign: but this was never used. A draught of a proclamation touching the king's stile, 2 *Jacobi*, penn'd in a florid style, shewing the causes of his assuming the title of king of *Great-Britain*. The most humble certificate or return of the commissioners of England and Scotland, authoriz'd to treat of an Union for the weale of both realms, 2 *Jac. I.* In this business Mr. *Bacon* was very assiduous; and nothing, in its kind, can be better drawn than this certificate.

As to the \* law-pieces of this excellent author, it were needless to enter into a strict detail of them; since they relate to subjects, many of them, out of date; and all of them in little use at present: yet are they very far from being inferior to the rest of the treatises contained in this volume. The viscount *St. Albans*, tho' vers'd in other sciences, well understood that whereby he

rose; and disposes every thing he says relating to it in the happiest manner, making use of a natural and concise method, and of a style short, nervous, and expressive.

The philosophical treatises in this collection are in number five. The first bears this title, *Mr. Bacon in praise of knowledge*:† it seems a declamation against false science, written with much spirit, and full of that vivacity which distinguishes all his productions. He divides the professors of science in his time into the followers of the *Greeks*, and of *Alchymy*. The first, he says, gathering from a few vulgar observations; the latter from the experiments of a furnace, that knowledge they boast of. He observes, that the most useful things have been discover'd rather by chance, than study; and exhorts the inquisitive to withdraw their attention from words, and to consider things, the surest and quickest way of coming at truth. The second treatise is thus titled: || *VALERIUS TERMINUS, of the interpretation of nature, with the annotations of HERMES STELLA*. Of the

\* Amongst these is, *A preparation towards the union of the laws of England and Scotland*, with a dedication to the king. From a MS. written on one side, and intended for the *Scottish* lawyers to set down what their law was on the same points.

† Written as early as 1590.

|| This, under a fabulous title, is an early sketch in *English* of the *Novum Organum*.

book it self, there are only some fragments; and as to the annotations, there is none of them preserved. The subject of this work, as it is sublime in its nature, so it is treated in a manner singular, and yet just; the sentiments are noble, the language proper, the end excellent; for herein the author intends to delineate true science, to teach the means of attaining it, to discover those impediments which are most difficult in overpassing, and to propose such helps, as may best contribute to fit men for arriving at this happy state of mind. The title of the third piece is,\* *Filum Labyrinthi, sive Formula Inquisitionis ad filios: pars prima*. It begins thus: *Francis Bacon thought in this manner*. Each of the nine following sections is begun by *He thought also*: So that in this short discourse we have the author's sentiments, as to the state of knowledge in his time; the errors into which men were led by education; and carried farther in by their own vanity and want of due attention. Tho' very short, it is however very in-

structive; and the serious meditating on what is advanced therein, will give a man more assistance in the pursuit of universal science, than the perusal of whole tomes of some systematical writers. The fourth piece is, *Sequela Chartarum, sive Inquisitio Legitima de calore & frigore sectio ordinis † charta suggestionis, sive memoria fixa*. This, as its title implies, is a collection of remarks on the nature and effects of heat and cold. The last philosophical treatise is styled, ‖ *Redargutio Philosophiarum*, and is written in *Latin*; it contains a very fine oration against the slavish subjection in which the moderns, till that time, had liv'd, in respect to philosophy. The title of the antients to so profound a submission is examined; the detriment, which by this abject conduct true philosophy has sustain'd, is demonstrated; and it concludes with a pathetick exhortation to make use of reason freely, and not to remain any longer shackled by the chimerical chains of authority.

After these tracts, follows a dedication to the lord & Mount-

\* This is part of the *Cogita & Visa*, as much as was done in *English*.

† This is the main experiment in the *Novum Organum*, written all in *English* with his lordship's own hand.

‖ *A Free Censure of the Systems of Philosophy*, which had appear'd before his time. The beginning of it published by *Gruter*, now made perfect.

§ Afterwards earl of *Devonshire*: this treatise was written on a hint from *Aristotle's* first book of rhetoric.

joy of the colours of good and evil; and the last piece in the book is, a letter from Gondomar the Spanish ambassador to the lord Bacon, dated June 14. 1621. In which he assures him, in the warmest terms, of his friendship; and offers, if it will be useful to his lordship, the interposition of his catholic majesty with the king of Great-Britain in his favour. And the editor, at the bottom of the page, tells us, "That  
 " in an abstract of letters and  
 " treatises of my lord Bacon,  
 " both lost and extant, one  
 " letter is thus described. No  
 " Date. Perspexi & agnosco;  
 " Thanks for some good Offices  
 " done for him in his Trouble.  
 " To GONDOMAR." Which renders it probable, the ambassador was as good as his word.

The reader will easily per-

ceive, that this extract has swelled beyond that proportion which must be observed in accounts of this kind; but, if he reflects on the variety of matter, the excellency of the author, and the necessity there was of enumerating the several treatises, to give a just idea of the book, I hope he will not think it too long. In a postscript, sign'd J. LOCKER, an offer is made to the public of handing, with due care, to the press, any other pieces of the viscount St. Alban's, which may yet remain in private hands; and it is to be wish'd this advertisement may have its effect, since the care with which the tracts in this collection are publish'd, sufficiently prove how worthy that gentleman is of having such a confidence reposed in him.

*Inscription on the Viscount St. Alban's Tomb.*

FRANCISCUS BACON, BARO DE VERULAM,  
 S. ALBANI VICECOMES:

*Scu,*

*Notioribus Titulis*

*Scientiarum Lumen, Facundiae Lex,*

*Sic Sedebat.*

*Qui postquam Omnia Naturalis Sapientiae,*

*Et Civilis Arcana evolvisset,*

*Naturae Decretum explevit:*

*Composita Solvantur,*

*Anno Dom. MDCXXVI.*

*Aetatis LXVI.*

*Tanti viri Memoria, Thomas Meautus Superstitis Cultor,*

*Defuncti Admirator,*

*H. P.*



*In English thus :*

FRANCIS BACON, Baron of *Verulam*, and Viscount *St. Alban's* :  
Or, in more conspicuous Titles,

The *Light* of the Sciences, the *Law* of Eloquence,  
Reposed himself in this manner.

Who, after he had unveil'd all the Mysteries of Natural and Civil Wisdom, obey'd the Decree of Nature, which dissolved the Union of his Soul and Body, in the Year of our Lord 1626, and in the 66th Year of his Age.

To the Memory of so great a Man, *Thomas Meautus*, a Reverencer of him whilst alive, and an Admirer now dead, hath erected this Monument.

*It being one part of our design, to preserve such memorials of the learned as we shall be favour'd with; it may not be improper, after the foregoing extract, to add a few particulars concerning One who has done so much justice to the memory of many great and worthy men.*

*Some account of the life and writings of Robert Stephens Esq;*

HE was fourth son of *Richard Stephens Esq;* of the elder house of that name at *Eastington* in *Glocestershire*, by *Anne*, the eldest daughter of *Sir Hugh Cholmeley*, of *Whitby* in the County of *York*, Bart. His first education was at *Wotton-school*, from whence he removed to *Lincoln-college* in *Oxford*, the 19th of *May*, 1681. He was enter'd very young in the *Middle-Temple*, applied himself to the study of the common law, and was called to the bar.

As he was master of a sufficient fortune, it may be presumed, that the temper of his mind, which was naturally modest, detain'd him from the publick exercise of his profession, and led him to the politer studies, and an acquaintance with the best authors, ancient and modern : not but he was esteemed, by all who knew him, to have made a great proficiencie in the law, tho' history and antiquities seem to have been his favourite study.

When he was about twenty years old, being at a relation's house, he chanced to meet with some original letters of  
the

the lord chancellor *Bacon*. Upon perusing them, he found, they would greatly improve the collections that were then extant relating to king *James's* reign; and immediately set himself to search for every thing that might explain the dark passages of those letters. It is not easy to conceive the trouble it must have been to clear up all the difficulties, and to make so compleat an edition of them, as appear'd in 1702, by adding useful notes, and an excellent historical introduction.

He intended to present his work to the late king *William*; but that prince dying before it was publish'd, the dedication was laid aside.

In the preface he made an invitation, to such as had any unpublish'd pieces of that noble author, that they would please to communicate them, to the end they might be printed, and make his collection yet more compleat. His desire was complied with by some worthy persons; and that occasion'd a second volume of letters, which was lately printed.

Being a relation of the late

earl of *Oxford*, he was preferred by him to be chief solicitor of the customs, in which employment he continu'd with unblemish'd reputation till the year 1726, when he declined that troublesome post, and was appointed to succeed *Thomas Madox*, Esq; in the place of historiographer-royal.

He then form'd a design of writing a history of king *James* the first; a reign, which he thought to be more misrepresented than almost any other since the conquest. And, if we may judge by the good impression which he seems to have had of these times; his exactness and care never to advance any thing but from unquestionable authorities, besides his great candour and integrity; it could not but have been a very judicious and valuable performance.

He marry'd *Mary*, the daughter of Sir *Hugh Cholmeley*, the last of that name, a lady of great worth, now living. He died at *Groveend* near *Thornbury* in *Glocestershire*, in November 1732; and was buried at *Eastington*, the seat of his ancestors.

## ARTICLE II.

**The ACCOMPLISH'D SENATOR**, in two books, written originally in Latin, by Laurence Grimald Gozliski, senator and chancellor of Poland, and bishop of Posen or Pozen. Done into English from the edition printed at Venice 1568. By Mr. Oldisworth. London, printed for the author, quarto, containing 330 pages, exclusive of preface and dedications.

**I**T is a rule laid down, with great appearance of reason, that those books are best written which proceed from experience; at least in respect to political and military subjects, this criterion may be safely admitted, where acquaintance with things must confer much more knowledge than can be pick'd up from ever so assiduous an application to study; and therefore the writings of *Thucydides* and *Xenophon*, of *Tully* and of *Cesar*, are in so high repute, and meet at once a just and extensive commendation. The author of this piece claims no small portion of fame on the same title: he was himself a senator, in a nation where that title is most highly considered; he was allow'd also the character of a good senator by the unanimous voice of a people, not over-ready to applaud; and his merit was then most openly confess'd, when, had it not been great,

it would either have been left unmention'd, or question'd; I mean, immediately after his decease; when, as a glorious mark of his wise and virtuous administration, he was pompously buried at the publick expence, and his herse strew'd with those elegiac compositions which are the just rewards of doing well in so conspicuous a station, as that in which he shone during the reign of *Sigismund II.*

Mr. *Oldisworth* informs us, that it is now a very difficult thing to find any copies of this valuable work; that himself, tho' a diligent enquirer after them, never met with but three, two of the *Basil*, and one of the *Venetian* edition; where, in the title-page of the work, we are told, it is *Opus Aureum*; which character the translator, in his preface, takes great pains to support, and, with all imaginable industry, collects whatever may have a tendency to secure



secure the reader's favour. To say the truth, the accomplish'd senator, allowing for the time in which it was wrote, and for its author's being an ecclesiastick, deserves a very high commendation: that this approbation may not rest solely on our authority, it will be fit to look into the method, scope, and end of the treatise it self.

The whole is divided into two books, of which the first is subdivided into seven chapters, and the second into eight. He begins with an encomium on political knowledge; opens the subject of his work; informs us of his design to treat of every branch thereof; and, in order to begin at the foundation, runs into a copious discourse on the nature and faculties of men; in handling which extensive and difficult topic, he does not run down and depreciate the human species, but endeavours to shew an alliance, or, at least, a likeness between the intellectual powers of man and his Creator. This leads him to the consideration of reason, and thence to a panegyrick on philosophy; but then he distinguishes between an active useful philosophy, and a monkish moping affectation of wisdom, consisting in grave looks, sententious harangues,

and a froward aversion to business: he adjures these reclus philosophers to quit their private cells and lazy speculations, and take upon them those great employments which become men of their abilities, who, in properly discharging them, confer publick blessings. To render this advice more effectual, he observes how grandeur endeared many of the antient sages to whole nations, and even to succeeding generations, by furnishing them with means to exercise their wisdom; to frame laws, to institute commonwealths, and to leave immortal traces of that superiority in science, for which, when living, they were distinguish'd. *Minos, Lycurgus, Solon,* and all the wise men of *Greece*, except *Thales*, are reckon'd on this occasion; and this shewing the vast diversity of opinions about the best form of a republick. He, after commending *Plato* and *Aristotle*, as the most useful writers on this subject, gives a succinct description of the three general forms, monarchy, aristocracy, and democracy; the two first of which he highly commends, but utterly condemns the third. To these he adds their corruptions, or the states which arise from the decay of each of these forms; then, touch-

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ing on a seventh form, viz. a limited monarchy, he enumerates those things, the possession of which constitute publick felicity: and, having thus materials ready, he promises to speak more particularly on these heads, and to disentangle that intricate question among politicians, which form of government is in it self the best?

Previous to the decision of this grand question, he tells us, it is necessary to consider and resolve this preliminary query, what kind of life among men is to be esteem'd the best? This, he observes, was the subject of the philosophic enquiries among the ancients, of whom he commends the Peripateticks for their judgment; and follows them, in declaring that a mix'd life, made up of contemplation and action, is the most excellent, and bears the nearest resemblance to that of the Deity. This point thus settled, he proceeds to a more particular examination of monarchy; shews how, in early times, kings were look'd on as a sort of Gods; and why: He tells us that, for their eminent abilities, they were elected by the people; and drops some warm expressions against those nations which live under hereditary monarchs. Demo-

cracy falls again under his correction; he exposes it as a violent, dangerous, unsafe regimen; and concludes in favour of a union, or mixture of all these forms, wherein the supreme power rests in the king, senate and people. He magnifies exceedingly the royal character, when bounded by laws, which he styles the publick reason; he shews that, instead of lessening the regal dignity, this circumscription improves it; he exalts also the senatorial order; discourages of its usefulness and honour; compares it to the heart in the human body; and, at the same time, styles the king the head. As to the people, he says, *I do not mean a mix'd multitude of rustic boors and mechanicks, your mob and rabble, the scum and lees of a country; but a regular body of citizens and subjects, generous by birth, civiliz'd by education, and every way qualified to fill the publick offices of a state, whenever they shall be legally invited and advanced thereto.* For which reason, he tells us, that his countrymen, the *Polanders*, exclude all mechanick, mercantile, and servile people, from any share in the government of the commonwealth; as being an order of men perfectly degenerate, and sunk in the dregs of

low life, and utterly unacquainted with solid virtue in theory or practice. However, he allows, that even these are not to be oppress'd, or left without encouragement. Following the steps of *Plato* and *Aristotle*, he sets down the things, in the abounding, in which the happiness of cities and states consists; and from them he draws out a concise catalogue of the inhabitants of a flourishing commonwealth, viz. husbandmen, mechanicks, tradesmen, soldiers, priests and judges, or counsellors: The three first he makes absolutely subordinate, and devolves all authority on the three last. Peace and war being the alternate conditions of every government, soldiers and counsellors have, in his opinion, the sole right to power; but then he strenuously maintains, that priests are to be received among the latter; which occasions his expatiating on the difference paid to the sacerdotal function by the heathens, and on the high claims of the Christian priesthood to veneration, and even to civil authority.

He next puts his reader in mind, that many political writers have affected to draw such models of government as subsist no-where; and indeed can

subsist no-where but in ideas: this he declares to be against his scheme. He examines the *Athenian* government; afterwards that of *Sparta* and *Rome*; he commends the first and last under their kings; then he speaks of the *German*, *French* and *Spanish* constitutions, but in very general terms; magnifies the form of rule subsisting in *Poland* exceedingly; touches, with marks of approbation, on the *English* government; and speaks doubtfully of the *Venetians*, tho' he allows, they have subsisted longer than any republick. He enquires into the necessary power which ought to be in the hand of any administration; runs again into a copious panegyrick on the senatorial order; makes them at once mediators for the people, servants of the king, and guardians of the laws; enumerates the qualities requisite to a good senator, whence he deduces this maxim, that every senator ought to be a native of that country in which he is chosen or promoted to that trust.

His notions of monarchy, and the power of a monarch; of a senate, and the duty of a senator, being fully explained; he judges it proper to speak of citizens; and spends a good deal of time in sifting the



the definitions given by others; and approves of that which makes a difference between citizens and the populace, whom here, and everywhere, he treats very harshly. After some thoughts about nobility, and stating the rank given by birth and virtue, he considers the merits of a good foldier and a good statesman; he commends both, but prefers the latter. A standing-army is, in his opinion, a thing needful to keep a country in safety; he expatiates on the means whereby foldiers render themselves ornaments as well as guards to their fellow-subjects; and the steps by which they sink into contempt. Here, and in many other places, his notions agree only with his native country; tho', with proper allowances, all his readers may reap benefit from his draught of a good foldier, which certainly is drawn with great freedom and spirit, and a just regard to liberty; as the main end to be kept in view by all good men.

These preliminary topicks consider'd and adjust'd, he resumes his grand subject, and enters into the qualities necessary to give him a title to that character he so much extolls, viz. of a good senator. In order to this (as his manner is) he has recourse to surveying

human nature; enquiring into its defects; the causes of those defects; and, afterwards, the remedies proper to be applied to them. This induces a discourse on education, and an elogium on that kind of philosophy which induces the mind with a competent knowledge of the whole circle of sciences. He shews on how just motives the *Lacedemonians* appointed state school-masters; and imputes their excelling the rest of the *Greeks* in virtue, to this extraordinary care. He observes, that the greatest men in antiquity were made so by study; explains the nature of those to which he, who would be an accomplish'd senator, ought to apply; he commends history; shews the benefit of travel; gives general instruction how it may be made profitable; hints at the evils which may ensue from its abuse. Eloquence, or the art of speaking, is much recommended. A senator (says he) should deliver himself wisely, weightily, and composedly; yet with such a readiness, as that his harangue may seem *extempore*; his discourse should have the force of reason, and, as far as they are needful, the flowers of rhetorick. Lastly, he, in this chapter, gives a high character of the civil law; makes

the knowledge thereof a point of great importance in the forming of a senator; but he, at the same time, sets a mark on the wrangling, mercenary tribe of lawyers, who prostitute their science, and meanly let out their tongues for hire. Such men, he says, lose by degrees all sense of justice and honesty; and ought not to be entrusted with publick affairs.

Our author, intending to expose to view those branches of knowledge which more immediately concern civil wisdom, takes notice of the ancient, laudable practice of cultivating, at once, the sciences, or the ornaments of the mind and exercises, or the discipline of the body. He strenuously recommends this mixed kind of institution, composed at once of theory and practice; he shews that this, and the uninterrupted applause of virtue, produc'd in *Rome* more senators and generals at one time, than were ever seen within the walls of any other city or republick; and which struck the wise *Cyneas*, the minister of king *Pyrrhus*, with such reverence and awe, that he said, *The ROMAN SENATE was an assembly of MANY KINGS*. He pursues this subject, and demonstrates, that, to live with just reputation, is

the greatest happiness to which man can attain; and that the length of life was rather to be measured by the advances made in this way, than by the number of years which were therein consum'd. This he illustrates by examples; and, that he may not seem to neglect things which do not quadrate with his scheme, he observes, that some men, by unusual strength of genius, integrity of mind, and application to the study of the *Forum*, i. e. to the transactions of publick affairs therein, arrive, without much assistance from books, at the most consummate knowledge in publick affairs; nay, he owns, that the best commonwealths, viz. the *Roman* and *Polish*, were struck out, and left to make posterity happy, by men who were blest'd only with practical wisdom. This affords him room for a new excursion, wherein he describes the manner of the most simple race of men; their declension from the gold to the iron age; their different natures at present, and the expediency of that kind of study before describ'd, in order to the attainment of civil wisdom.

The method of electing to the senatorial office is the next thing which our author undertakes to discuss; and, in order

order to this, he gives a more distinct and particular picture of the senatorial dignity than hitherto he had done, tho' several pourtraits of the same piece had before occurred; and, in this last chapter of his first book, it is that our admirable author shines forth with all that lustre which is derived from a wise and virtuous mind. It is here that he lays down maxims which ought to be known, nay to be engraved on the hearts of *Britons*. He points out the importance of this choice; he shews how valuable a blessing, how dangerous a curse, a senator may be; he wishes that a law prohibited effectually undue canvassing for all offices, and in a particular manner for this; and he proves, beyond contradiction, how fatal a thing it is for doles, largesses, and entertainments to hoist unworthy men into such conspicuous and important posts: He observes, that those candidates who are conscious of their own deficiencies, in point of merit, have naturally recourse to such low and pitiful methods as influencing by bribes; that success in their infamous attempts hardens beyond repentance, and fills them with such extravagant notions of the power of money, that they seek, hope, and

trust in nothing else. The crowd, corrupted by the example of their superiors, fall easily into the same track; and so luxury, avarice, and corruption make way for slavery, ruin, and contempt, the just and certain fate of a rankly vicious and infatuated people. Thence he goes on to a succinct account of the various methods practised on this head in ancient and modern republics; concluding with the praises of his own nation for their wise regulations upon so nice a subject.

Our author having, in his first book, run through the general principles of government, and sketch'd out the character of an accomplish'd senator; in conformity to them comes in his second to inform us, what those particular virtues are, by which the senator, after he hath gone through the first elements of policy, may at last attain the fulness and perfection before generally described; and may make himself master of all that wisdom by which the arts of government are learned and practised with the utmost skill and dexterity. In the first place, he advises, that he acquaint himself thoroughly with the constitution of his country; observe its excellency, and discern its defects; compare it



it with foreign modes of government, and see how far they transcend or sink beneath it. The gaining this kind of knowledge will, as he observes, enable the senator to steer not only in the calm days of peace, but of war or sedition. Next, he exhorts him to consider attentively, and gain a perfect knowledge of the regal dignity, that he may apprehend the danger of tyranny on one hand, and of subverting the legal monarchy on the other: To facilitate this knowledge, he paints out a tyrant, and exposes the various arts by which he weakens, enervates, and subdues his subjects. Thirdly, he recommends to him a sincere attachment to true patriotism, which he makes a fix'd and uniform affection to the constitution of his country, and to all the orders of its legislature: He shews, how seditions as effectually subvert liberty as tyrannic councils; then he draws an exact and admirable picture of *Demagogues*, or worshippers of the rabble, who affect troublesome times, and think to rise uppermost when the nation boils. His speculations on this subject lead him to the idea of a civil hero; under whose auspicious conduct a republick, in the midst of all these dangers,

might be safe. In such an amiable character, says he, these virtues must unite, viz. prudence, justice, fortitude, and temperance.

The describing prudence, its nature and usefulness to a senator, takes up a great deal of our author's time: He digresses, as his manner is, to shew what other writers have said on this head; he quotes *Aristotle*, *Cicero*, and others of the ancients; he very copiously discourses of the difference between prudence applied to the affairs of private life, and publick prudence, which he magnifies exceedingly: He tells us, that prudence, like a queen among the virtues, has her subordinate train of good qualities, with which she is continually attended; such as ingenuity, circumspection, providence or foresight, caution and sagacity: Each of these he defines, considers, applies, and illustrates, by many curious observations and historical remarks, which will not be circumscribed at any rate within the bounds of an abstract; and therefore are to be left to the perusal of the reader, who is inclined to converse with the author in his own works.

The third chapter of his second book is penned with extraordinary force of thought, and

and dignity of expression. He begins with laying before us the nature of consultation, considering that word in a political sense: He shews what are, and what are not the proper objects of deliberation; and, having treated this matter very clearly in general, he follows *Aristotle* in the enumeration of the principal things which are proper subjects of debate in a well-order'd republick: These are, raising money, proclaiming war, making peace, taking care of the militia, encouraging trade, and enacting laws for the preserving the liberty and property of the subject. On each of these he insists a little, and marks out the main points to be regarded in debating about them. These things dispatch'd, together with some proper admonitions as to the temper of mind, which ought to be preserved by every good senator in publick councils; our author enters upon the important topic of senatorial eloquence: He shews the folly of affected speeches, which are intended to tickle the ears, and not to invade the hearts or inform the minds of the audience: He censures also that pride and petulance visible in the discourses of some orators, who, in speaking of publick affairs, aim not at point-

ing out truth, but at covering men they dislike with obloquy and reproach. An accomplish'd senator (says he) will reserve his eloquence for wise men, but he will speak truth before fools; that is, he will make a proper use of the former, and will never cease making use of the latter. After this, he hints at the great rules of right-speaking, which at last he reduces to two; a decent brevity and an honest plainness. These considerations bring him to the mention of attendance in the senate, which he treats as a thing of the utmost importance; in which no good senator will indulge neglect, and in which no senator ought to be indulged by the state, but upon very weighty reasons; non-attendance being a sort of renunciation of the senatorial office. True patriots he commends in the most warm and pathetick forms; and from them, with equal energy and truth, he turns to expose the false: He paints them in the strongest blackest Colours, and explains the hurt and mischief they do where they obtain credit.

Justice, according to our author, may be divided into natural, divine, and human. Natural justice, he says, has its rise from the dictates of nature;

nature ; it inclines us to do all those things which are necessary for our own preservation, the good of others, and the advantage of society in general. Divine justice, he resolves into the practice of the true religion. In making this of great importance to the state, every honest man will agree with him ; but when he attributes prodigious powers to the clergy, makes them supreme judges of faith, threatens those who dissent from the national church with infamy and death, and reviles all such as take shelter in foreign countries for the sake of religion ; I am persuaded there are many honest and pious men who will not hesitate at dissenting from his notions. Civil justice he allows to consist of a multitude of branches ; so that he is constrained to touch only a few of them, to shew the proper end of laws, the necessity of having them certain, the duty of preserving, and the mean that ought to be kept between indulgence and severity.

Justice, in the style of our author, is a queen of virtues as well as prudence ; and the train he assigns her consists of no less than eight subordinate qualities of mind, equally esteem'd and useful to mankind. The first of these is piety,

which he describes as a settled, uniform, and pure affection for the service of God ; and he observes, that there are two extreams against which the piety of the good senator must be perfectly well guarded, *viz.* heresy and superstition. The second subordinate virtue, mention'd by him, is goodness ; which he describes as the general and continual practice of all virtues, necessary to the right conduct of life, and the raising up one's self to such a sublimity of disposition as not only to forbear doing evil, but also to forbear it in such a manner as if it were unnatural. The third hand-maid of justice is innocence ; whereby the senator is led to banish terror, jealousy, and suspicion from his bosom, and to receive sincerity, candour, and generosity in their room ; by which he is enabled to shun enmity towards others, and to lose all apprehensions from the enmity of others towards himself. The next virtue is affability, which will incline the accomplish'd senator to an easy condescension, and will mitigate the gravity essential to his character, by tempering it with modesty, gentleness, and complaisance. The fifth is benignity, or the desire of doing good to our fellow-creatures ; a quality so amiable



ble in itself, and so requisite to a good senator, that our author dwells not long thereupon, as conceiving the very mention thereof sufficient; but proceeds to clemency, which he recommends in very pressing terms, calling it the greatest ornament of human nature, and reproving *Draco*, the *Albanian* law-giver, for his excessive severity in punishing even the smallest crimes with death: However, our author allows, that clemency must have proper objects, otherwise it ceases to be a virtue. He then expatiates on liberality; delivers the rules which are to be observed in the practice of that virtue; shews wherein it differs from magnificence; and then goes on to the seventh attendant on justice, *viz.* amity or friendship, which he thoroughly explains; shewing the benefits accruing therefrom, and interspersing many agreeable remarks from history on this subject. The last virtue, which he names as in the train of the great queen before-mention'd, is concord; which he defines friendship civiliz'd, or political amity; whereby every government is preserved, and without which no government can subsist long: He therefore recommends it strenuously to his senator, as the sole means by

which publick councils can be render'd either useful or safe.

Fortitude, in the words of our excellent author, is an exalted strain; an elevation and excellency of mind; an affection of the soul, that, in obedience to, and at the command of virtue, enables us to endure the greatest toils, and to perfect the noblest undertakings. The extreams that lie on each side of this virtue, and which we must be very careful to avoid, are, on the one hand, self-confidence, pride, and temerity; on the other, idleness, effeminacy, and cowardise. The virtues subservient to fortitude, are magnanimity, constancy, patience, confidence, and security: As to magnanimity, he observes, that *Marcellus* gave us an excellent lesson in the temple which he built to honour, out of the spoils taken at *Syracuse*; he contrived the entrance in such a manner, that men were obliged to pass through the temple of virtue before they could go into this new edifice. Constancy is, according to our author, one of the noblest qualities which can adorn the mind; but he distinguishes between a reasonable and laudable constancy, and a certain inflexible stubbornness which some men would sanctify with that title.

Patience he defines, after *Tully*, to be the art of enduring hardships for the sake of virtue: He expatiates on the usefulness thereof, and of the advantages which it bestows on them who possess it. Confidence appears next among the virtues, supporting fortitude. Our author gives us a very short, and yet a very full definition of this striking quality of the soul. Confidence (says he) derives its name from the soul's confiding in itself, which is the disposition conferred by the possession thereof: He gives us an instance, from history, which fully explains his meaning. *Julius Cæsar*, at the battle of *Pharsalia*, meeting with *Craſſinus*, a youth of great hopes, ask'd him, *What he thought would be the event of that day?* The young hero, stretching out his hand, and the sword that was in it, answer'd, *I know, Cæsar, that the day will be yours; but, whether I live or die, you shall be sure to speak well of me.* What he said came quickly to pass; for he was slain in that field, behaving very gallantly; and *Cæsar* himself pronounced his funeral-oration. Security, says our author, is the end of living well, and behaving with fortitude; and consists in a rest and tranquillity of the

mind, when freed from all care and sollicitude. This, when founded on a right basis, is undoubtedly a noble disposition of the soul; but then great care must be taken that it is so founded, otherwise it may prove of the worst consequence imaginable. From hence, running into a long discourse of military fortitude, he ends his chapter with a high panegyrick on the valour of his own countrymen, the *Polanders*.

The fourth cardinal virtue, which claim'd our author's notice, was temperance. Of this he says, with great spirit, that it leads us to all good, and preserves us from all evil; instructing us how to choose the one, and reject the other. He expatiates on the mighty blessings derived not only to private men, but to the publick, from the practice of this virtue. He reflects on luxury as the most mean, the most effeminate, and yet the most dangerous of all vices. His language, on this occasion, is, as it ought to be, full of warmth and indignation; and breathes that generous resentment natural to great souls, when they consider the follies of the human herd. To temperance he assigns four under-virtues: First, moderation; which he defines to be the wife

wise choice of a proper time, wherein to do a thing so, as that it may effectually answer some good purpose. Modesty is the second hand-maid of temperance, and is a great preserver of an honest life; inasmuch as it teaches us to avoid not only those things which may bring us into danger; but also such as may lead us to shame. Honesty is the next in his catalogue; and he recommends it as a quality of mind, which, thoroughly impress'd, preserves us from all vices. Abstinence is the last; but, as he rightly observes, by no means the lowest virtue in the train of temperance; by it *Paulus Æmilius* was enabled to look with contempt on the immense spoils he brought home from *Spain* and *Macedon*; and, throwing it all into the publick treasury, reserved only for himself the character of a virtuous poor man; by it *Scipio*, when but twenty years of age, was made capable of giving a young lady of quality, and of distinguish'd beauty, with a mighty sum of money offer'd for her ransom, to her lover, who was contracted to her before fortune made them both slaves; by it *Curius*, the *Roman* senator, was render'd easy in eating a few herbs for his supper out of a wooden dish;

so easy, that he refus'd, with disdain, a large bribe offer'd him by certain ambassadors; telling them, that he had rather rule over the rich, than be rich himself. This opportunity our author takes to apply these general observations to the senatorial function; and to shew the necessity of abstinence in those who rule over others, and who have no title so to do, if they rule not over their own lusts.

His last chapter is begun with an account of that sympathetic agreement which continually subsists between the body and the mind. He speaks of health, as a blessing to all mankind, but as a thing necessary to a senator; and for the preservation of which, it is requisite to have an intimate acquaintance with one's own constitution: He mentions gracefulness of person, as a great happiness in a senator; and admits, that a proper regard to dress, is by no means to be esteem'd a fault: He mentions strength, as an advantage; and then proceeds to the following scheme of the different powers of human nature. The first seven years, says he, are the time of our infancy; the second seven, of our youth; the third, of the fulness of our stature; the fourth, of our

E 2                      corpulency;



corpulency; the fifth, of our strength; the sixth, of our desires; the seventh of our wisdom; the eighth, is the completion of our maturity; the ninth, puts an end to our vigour; and the tenth, to our lives. He speaks of some other divisions; and enquires at what age a man may become a senator, which he seems to resolve rather into maturity in virtue, than any stated number of years. Glory and honour are the rewards which he thinks should only be attributed to virtue; and blames exceedingly the prostituting publick honours, by bestowing them frequently and indiscriminately. He styles many children a great blessing; he makes wealth a thing necessary to a senator, and quotes the authority of *Plato* to support it: He commends husbandry, as the most noble way of acquiring riches; and condemns, in very harsh terms, usury, and all such-like methods of amassing Money: He expatiates on the various devices among the ancients, to do honour to the senatorial character: He is at great pains to prove the reasonable-

ness of the modern senator's expecting equal marks of esteem; and, at the close, he pathetically exhorts those for whose use he wrote this treatise, to look continually on that reward which is to come, and that crown of immortality which is in the disposal of the unerring Judge of all things.

Before we part with this author's work, it may not be amiss to observe, that there is something singular in the translator's dedication. He thought, it seems, it was not fit to apply to any single person; and therefore has address'd it to *Henry duke of Beaufort, John duke of Argyll, Edward earl of Oxford, John lord bishop of Oxford, Peter lord bishop of Cork; Sir Robert Walpole, Sir William Wyndham, Sir James Campbell; William Connolly Esq; Watkin-Williams Wynne Esq; John How Esq; William Shippen Esq; Humphry Parsons Esq;.* The original is inscrib'd to *Sigismund-Augustus*, king of *Poland*, whose minister the author was; and is penn'd with great modesty, as well as with much spirit.

## ARTICLE III.

Hippocrates upon air, water, and situation; upon epidemical diseases; and upon prognosticks, in acute cases especially. To this is added (by way of comparifon) Thucydides's account of the plague of Athens; the whole translated, methodis'd and illustrated with useful and explanatory notes. By Francis Clifton, M.D. physician to his royal highness the prince of Wales, fellow of the college of physicians, and of the royal society. London; printed for John Watts, at the printing-office in Wild-Court near Lincoln's-Inn-fields, 1734; containing 389 pages, exclusive of the preface, the life of Hippocrates, and his oath as a physician.

OUR author complains in the beginning of his preface, that notwithstanding the many learned editions of *Hippocrates*, in *Italy*, *France*, *Germany*, *Holland*, and other places, we are yet without such a system of this venerable writer's treatises, as might claim the title of a clear and judicious collection of his valuable labours: this (says our translator) tho' a matter of great importance) has been so far overlook'd, that the parts which ought to come last, have been often plac'd first; and scarce any one subject deliver'd to us compleat, without the intervention of a great many other things, intirely foreign. Thus in *Mercurialis's* and *Foesius's* editions, the book of prognosticks and of crisis's are plac'd before the books of epidemics; and yet every

body knows that those were all compos'd out of these, and consequently should never be read, or at least can never be understood 'till the books of epidemics, the first and third in particular) have been well studied. The *Aldine* and *Frobenian* editions, which are some years older than the others, have indeed avoided this mistake, and plac'd the epidemics first; and yet *Vander Linden* (whose edition is the last of all) concurs with the former, and even goes beyond them: for, besides placing the books of prognosticks, and the like, before the epidemics, he also places the books of aphorisms very near the beginning of his first volume; as if he intended to astonish, rather than instruct the reader; and to invert, rather than preserve the natural order of the whole.

Again,

Again, other parts have been divided, to the ruin of the main design, and new names imposed, that the author never so much as dream'd of. Thus, for instance, that ingenious (not to say inestimable) account of epidemical diseases, which the author seems, by his manner of treating the subject, to have confin'd to one book only, has been very injudiciously split into two, that now go by the name of the first and third books of epidemics; between which is interspers'd a variety of observations in the physiological, anatomical, historical and therapeutick way; which, tho' curious in themselves, and digested properly, might be made very useful, are at present little better than a sort of hodge-podge; and yet, this very collection is constantly call'd, and has been so from the days of *Erotian*, the second book of epidemics; but, for what reason, I cannot yet conceive: As to the fourth, fifth, and seventh, they are only collections, but indeed very curious ones, of different diseases, in different places, tho' with so little regard to the preceding seasons, that the name of epidemick is very improperly applied to them: And as to the sixth, that is so far from having any just pretensions to

such a title, that, except the beginning of the seventh section, the whole book is a book of aphorisms, and as remote as possible from the nature and design of an epidemical book. Yet such is the unaccountable prejudice of mankind in favour of antiquity, that, rather than alter an ancient custom, how absurd soever it may seem, they choose to be handed down to posterity as absurd in some respects, as those who have gone before them. This, I have often thought, is much more to be wonder'd at, than that the works of *Hippocrates* should not be compleat throughout, after passing thro' so many hands, for so many ages. The infinite variety of matter contained in 'em, might very well employ the life of one person, to collect and fashion, tho', in a manner, not the clearest or freest from objection. But, had the same divine author given the finishing stroke to all, as he certainly did to some of his performances, the inconvenience that now attends their imperfect state, would undoubtedly have been prevented, and, instead of repeating things three or four times over, as we often find it in the book of prognosticks, compared with the books of crisis's, the book of humours, the first book of predictions, and



and (to mention no more) the *Coacæ prænotiones*, of which many instances occur in this volume) once or twice repeating (in the book of prognosticks suppose, and the *coacæ prænotiones*) would have been thought sufficient, and the memorandums, from which the books were made, would have been afterwards destroyed, to prevent any farther unnecessary trouble. On the contrary, even the materials from whence some of his noblest works were formed, have been religiously preserved, tho' without any evident order or design, but purely to prevent, if possible, the loss of a single scrap. This, I grant, is a strong proof of the high opinion the survivors of that great man had of him; but, with regard to the publick, if a very large part of the book of crisis's, of humours, of *Coacæ prænotiones*, &c. had been lost, after that admirable piece the book of prognosticks was form'd, the damage would have been nothing at all to speak of: For, what signifies keeping loose papers, after the proper use has been made of them? Does it not rather puzzle and confound us? or at least, will it not puzzle those that come after us? And yet this seems to have been the very case with *Hippocrates*. He had by him,

no doubt of it, a great many curious observations (some of them taken by himself, others by those of his pupils, who were dispersed for that purpose all over *Greece*, and many parts of *Thrace*, as by the situation of the places here mentioned will plainly appear afterwards) set down occasionally, and perhaps upon loose papers (as many a man has to this day) before he composed those excellent pieces, which all the world have admir'd since; I mean the book of air, water, and situation; the first and third of the epidemics, and the books of prognosticks; not to mention the books of diet, and others of great value. Now it is very likely, that after his death, his sons, or those who succeeded him, finding as well these loose papers, as his more elaborate pieces, might be unwilling to burn or destroy any, and so put them together under certain Heads, to refer to afterwards, whenever they thought fit. But, as the principal use had already been made of 'em (at least in part) by *Hippocrates* himself, they were less curious about the manner of observing them, and so jumbled them together with very little method or design. Hence arose those repetitions, those inconsistencies, those imperfections

tions in some, and those additions in others of his works (as they now stand) so often complain'd of by many learned men: Whereas, had *Hippocrates* liv'd to digest this vast body of observations himself, many alterations would undoubtedly have been made; many sentiments that now remain would have been scratch'd out; and little memorandums, that seem to us either crude, trifling or absurd, touch'd again by his masterly hand, might have been made as useful as any other whatever: But, alas! the life of man is short, tho' the art of physick be long. Let us not therefore blame the author for what is still deficient; but rather admire his vast capacity, and indefatigable labours; adding, at the same time, our best endeavours to compleat the work so nobly begun, and so far advanced; since, in an art so prodigiously comprehensive, there will always be room enough to contribute, where inclination prompts and capacity enables.

To supply, in some measure, this want of method, I lately attempted to give a new edition of all his works in *Greek* and *Latin*; digested in such a manner, that the reader might see, at one view, the whole doctrine of *Hippocrates*

entire upon any one subject: But, tho' this useful edition has been ready for the press many years, yet several unexpected reasons have obliged me to defer it a while longer, much against my inclination. This, however, has not been the total overthrow of that design: On the contrary, it has been attended with such consequences, as, tho' useless to the world in general, may perhaps be more useful to this nation in particular. For, if the first design had not been defer'd, the translation now before us would hardly ever have been thought of: And, to say the truth, the difficulty and fatigue have been so vastly great, that nothing less than the strongest desire to make the works of this great author familiar, could ever have carried me thro' it. Not that I intend, now I have made a beginning, to stop here; having already another curious part in view, *viz.* the books of diet, as a proper supplement to this: For here it must be own'd, we have rather a most lively and elegant description of diseases, in their natural genuine state, according to the temper of the seasons, and the constitution of the patient, than the method of curing those diseases for the future; insomuch that some, who have

have been almost ravish'd with the descriptive part, have reflected upon *Hippocrates* for not endeavouring more at the curative. But such would do well to consider, in the first place, that all the physick in the world would have been of no manner of service in a great many cases here related, the whole machine was so exceedingly disorder'd; and, in the next, that the author's principal intention all along was to observe, with the utmost care, the natural course of those diseases; in order to find out, at his leisure, the most rational and expeditious way of curing them, or at least to give such a just and accurate description of them to others, as might sooner or later be attended with that happy consequence. Here, therefore, the curative part is least to be expected, tho' several useful remedies are often recommended; but there the method of cure, with respect to physick as well as food (the word *Διαίτα* implying both) is so ingeniously related, especially in the book of diet in acute cases, that 'tis hard to say which deserves the greatest esteem; the description of diseases in the epidemics and prognosticks, or the method of curing them in the dietetics: Both are excellent, and

perhaps inimitable. I shall therefore proceed upon this part next, unless happily prevented by some abler person; and, when both are finish'd, I dare be bold to say, that the art of medicine will appear as noble, and to as great advantage in favour of the ancients, as the arts of sculpture, statuary, or any other then cultivated, have appear'd since. We have never seen it yet in its richest dress, tho' the materials have been almost all prepared for so many ages. A few years may make a great alteration; and I beg the reader would suspend his judgment, till the intended plan can be fully executed. At present he may expect (and with all the reason in the world) some particular account of this present volume. First then, I have so far follow'd the plan already mention'd, that what relates to the same subject is here reduced to its proper head; and what is foreign is designedly excluded. Thus, in the chapter of air, water, and situation, the aphorisms relating to these subjects are either quoted among the notes, or added at the end of the chapter, to give the reader as clear and as complete an idea of the author's doctrine as possible. Nor have I been over-scrupulous in trans-



ferring to this place all that I have met with of the like kind in other places ; referring, at the same time, to the pages in the *Geneva* edition of *Foesius*, Anno 1657, for all the paragraphs and aphorisms here transferred : A circumstance, that it may not be amiss to remember. I hope, however, that, in thus consulting the ease and advantage of the reader, I have not been wanting to do justice to the author. So, in the books of epidemics, several things are here omitted that no ways relate to the subject ; and all the parts are digested in the best and easiest manner, to be of real use to the publick. Again ; in the chapter of prognosticks, all the observations and aphorisms, relating to the appearances and terminations of diseases, in acute cases especially, however dispersed or jumbled together in different parts of his works, are here collected and regularly digested under their proper heads. At the end are also added a great many observations upon particular kinds of fevers ; the first and third books of epidemics mentioning those fevers at large : But as to other acute diseases, such as quinsies, pleurifies, peripneumonies, and the like, about which there are a great many curious apho-

risms scatter'd up and down ; if these had likewise been taken in, the chapters upon each of those heads must have been left imperfect ; and so I thought it better to postpone them at present, in order to keep the closer to my principal design ; especially as some of those chapters, that of the diseases of the breast in particular, are alone sufficient to make a moderate volume. Hitherto we have been contented to transcribe the translator's preface ; a liberty we shall seldom allow ourselves in the course of this work ; but here it was in a manner necessary, because the matter could not have been crowded into less room, without running the hazard of rendering unintelligible. The rest of the preface is spent in acknowledging the helps the author received ; in examining that section in *Hippocrates* which has been mistaken for the description of the plague of *Athens* ; in explaining such astronomical terms as are made use of throughout the book ; and in settling the geography thereof.

The first piece we meet with, after the preface, is the life of *Hippocrates* from *Soranus*. This eminent person was by birth a *Coan*, the son of *Heraclides* and *Phænaretus*, descended from *Hercules* and *Æsculapius* ;

*Æsculapius* ; the twentieth from the one, the nineteenth from the other. He was a pupil at first to his father, afterwards to *Democritus* of *Abdera* : He was born upon the 27th day of the month *Agrianus*, which was afterwards set apart by his countrymen to his honour : Being instructed in physick and all the liberal arts, upon the death of his father he left his own country for burning the library in *Cnidus*, if we may believe a malicious writer, *Andreas*, in his book of the origin of physick ; or, as others tell us, with a design to see what was going forward abroad, and to exercise himself with greater variety ; but, as *Soranus* of *Cos* relates, by virtue of a dream, commanding him to settle in *Thessaly*. He practised physick in all parts of *Greece* ; and was so much admired for his divine skill, as to be sent for publickly with *Euryphon* (a man superior to him in years) to *Perdiccas*, king of *Macedonia*, who was then thought to be consumptive ; but *Hippocrates* discover'd it to be a disease of the mind : For, upon the death of his father *Alexander*, he fell in love with *Philas*, his father's mistress ; which *Hippocrates*, easily discovering it by the mighty change her pre-

sence wrought upon him, acquainted her with ; and so the disease was cured, and the king recover'd. He was also intreated, by the people of *Abdera*, to come and cure *Democritus* of a supposed madness, and to deliver at the same time the whole city from the pestilence. Besides, when a plague invaded the country of the *Barbarians*, viz. the *Illyrians* and the *Pæonians*, and the kings of those countries begged of him to come to them ; he sent the messengers home with only their labour for their pains, after having first got out of them the general course of the winds there. Reflecting upon this, and concluding that the distemper would come to *Athens*, he foretold what would happen, and took care of the cities and students ; and, indeed, he was such a lover of *Greece*, that, when his fame had reach'd as far as *Persia*, and upon that account *Artaxerxes* had intreated him by his governor of the *Hellespont*, *Hystanes*, to come to him, offering at the same time great rewards ; he, from a regard to decency, a contempt of riches, and a love of his country, refused him ; as appears from his letter to the governor. He also deliver'd his own country from a war with the *Athenians*, that was just

ready to break out, by prevailing upon the *Theſſalians* to come to their aſſiſtance; for which he received very great honours from the *Coans*; and alſo from the *Theſſalians*, the *Argives*, and the *Athenians*, who admitted him next to *Hercules* at the *Eluſinian* ceremonies, gave him the freedom of the city, and voted a publick maintenance for him and his family in the *Prytaneum*. He taught his art with great candour and liberality to thoſe who were ſtudious of it; died among the *Lariſſeans*, about the time that *Democritus* is ſaid to have died; ſome ſay in his 90th year, others in his 85th, others in his 104th, and others again in his 109th; and was buried between *Gyrton* and *Lariſſa*, where his monument is ſhewn to this day. Here a flight of *Bees* made their honey for a long time, with which children, that were troubled with aphtha's, anointed by their nurſes at the grave, were eaſily cured.

*Hippocrates* opens his treatiſe on air, water, and ſituation, by a ſhort account of the uſefulneſs of ſuch obſervations to thoſe who praſtiſe phyſick. He then enters on the advantages and diſadvantages attending a ſouthern ſituation: Next he deſcribes thoſe incident to a northern

ſituation; afterwards he ſets down, in like manner, the conſequences of an eaſtern and weſtern poſition: Then he diſcourſes of waters, and of their effects upon human bodies. In order to give the reader ſome idea of his manner of treating theſe ſubjects, we will tranſcribe what he ſays of ſtanding waters, which will ſerve as a proper ſpecimen of that ſtrength and accuracy, for which all the finiſh'd works of this great phyſician are juſtly admired. “ Thoſe, “ therefore, that are marſhy, “ ſtagnant, and pooly, muſt, “ in the ſummer, be unavoi- “ dably hot, thick, and ſtink- “ ing; for, as they have no “ current, but are always ſup- “ ply'd by freſh rain-water, “ and expos'd to the burning “ heat of the ſun, they muſt “ needs be without colour, “ bad and bilious: And in “ the winter they muſt needs “ be frozen, cold and turbid, “ with ſnow and froſt, to ſuch “ a degree, as to occaſion “ much phlegm and great “ hoarſeneſſes. The ſpleens “ of ſuch as drink them are “ always large, and thicken'd “ by obſtructions; their bel- “ lies hard, ſlender, and hot; “ and their ſhoulders, collar- “ bones, and countenance “ fallen away: For the fleſh “ diſſolves as it were into the “ ſpleen;



“ spleen ; for which reason  
 “ they become slender. Such  
 “ are also voracious and  
 “ thirsty, and so extremely  
 “ dry in the upper and lower  
 “ belly, as to want the strong-  
 “ er purges. This disease  
 “ is familiar to them, both  
 “ summer and winter ; and  
 “ a great many dropsies, of  
 “ a very fatal kind, are apt  
 “ to succeed ; for in the sum-  
 “ mer are many dysenteries,  
 “ diarrhoeas, and quartan fe-  
 “ vers ; which diseases continu-  
 “ ing long, throw such consti-  
 “ tutions into dropsies, and so  
 “ destroy them. Thus the  
 “ case stands in the summer.  
 “ In the winter, the younger  
 “ men are subject to peri-  
 “ pneumonies and madnesses ;  
 “ the elder to burning fevers,  
 “ from the hardness of the  
 “ belly ; the women to swel-  
 “ lings and white phlegm ;  
 “ they also seldom conceive,  
 “ and are deliver’d with dif-  
 “ ficulty ; their children are  
 “ large and bloated, and, af-  
 “ terwards, in the bringing  
 “ them up, they fall into  
 “ consumptions and a bad  
 “ way. Nor does their clean-  
 “ sing in their lyings-in go  
 “ on as it ought ; the chil-  
 “ dren are subject to rup-  
 “ tures ; the men, in particu-  
 “ lar, to such kind of rup-  
 “ tures in the veins, as are  
 “ commonly call’d varix’s,

“ and to ulcers on their skins.  
 “ So that such constitutions  
 “ can by no means be long-  
 “ liv’d, but grow old before  
 “ their proper time. Add to  
 “ this, the women seem to be  
 “ with child ; but yet, when  
 “ their reckoning is out, the  
 “ fulness of the belly disap-  
 “ pears gradually. This pro-  
 “ ceeds from the dropsy,  
 “ when it affects the womb.  
 “ Such kind of waters are, in  
 “ my opinion, bad for every  
 “ thing.”

He gives us next reflec-  
 tions upon mineral waters ;  
 and lays down some excellent  
 rules for the choice of waters,  
 according to the various dis-  
 positions of their bodies who  
 are to drink them. Rain-  
 water he next descants upon ;  
 and philosophises very judi-  
 ciously as to their causes,  
 closing what he says about  
 them in the following terms :  
 “ These waters are in reality  
 “ best, but want to be boil’d  
 “ and strain’d ; otherwise,  
 “ they have an ill smell, and  
 “ occasion a hoarseness and a  
 “ deep voice in them that  
 “ drink them.” Waters from  
 snow and ice, he tells us, are  
 all bad ; and that, to such a  
 degree, as to be the very worst  
 for use. Drinking variety of  
 waters he condemns, as cau-  
 sing a great many disorders ;  
 especially, nephritick ailments,  
 stranguries,

stranguries, sciatica's, hernia's; of which he assigns the reasons, and then discourses of the manner in which the stone is form'd in the bladder. Remarks on the seasons follow those observations, and, in consequence of them, he lays down rules for finding out what distempers will prevail most in the different quarters of the year. In his reflections on situation, he very accurately describes the soil, climate, products, &c. of *Asia*; and shews how much, and how far they differ from *Europe*; then he speaks more particularly of the nations about the *Palus Mæotis*; informs us how the *Macrocephali*, or long heads, at first produc'd, by bandages, that extraordinary form from whence their name proceeds; for, taking the advantage of that tenderness which is natural to children new-born, they, by swathing, chang'd the natural spherical figure of the head for a long one, which they esteem'd the most noble; till, at length, nature herself followed this custom, and sav'd them the labour. He gives us next a description of the country of *Pasis*, and of its inhabitants; after which, he enters into the causes of that cowardise and effeminacy for which the *Asiatics* are re-

markable. These being discussed, he describes the *Scythians*, and some other *European* nations; observes the difference between them and the *Asiatics*; after which, he lays down certain rules for discovering the tempers and dispositions of people from the countries and climates they dwell in. At the close of this treatise, the translator has, very judiciously, added several remarks of a like nature from *Hippocrates's* second book of diet; as also from his book *de Humoribus*, and from his several books of aphorisms; which serve to give us, at one view, a compleat idea of *Hippocrates's* sentiments on these subjects.

*Hippocrates* on *epidemical diseases*, is the next treatise in this volume: It contains great variety of excellent descriptions, of which it is impossible to give the reader a better idea, than by transcribing a few paragraphs from thence, which will effectually point out the nature and beauty of this work.

“ In *Thasus*, in the autumn, about the equinox, and under the *Pleiades*, the rains were great, continual, and soft; as when the wind is southerly: The winter mild, with southerly winds, and very little northerly:

“ With

“ With these were greater  
 “ droughts than ordinary; so  
 “ that the whole winter was,  
 “ in effect, like the spring.  
 “ The spring was also affect-  
 “ ed with southerly winds;  
 “ but yet it was cold, and a  
 “ little wet. The summer  
 “ was, for the most part,  
 “ cloudy and dry: The *Ete-*  
 “ *siæ* blew but little, faintly,  
 “ and irregularly.

“ The whole year being  
 “ thus affected with southerly  
 “ winds, and greater droughts  
 “ than ordinary early in the  
 “ spring (from the former  
 “ year’s being different, and af-  
 “ fected with northerly winds)  
 “ some few were attack’d with  
 “ burning fevers, of a kind,  
 “ good sort, and a few o-  
 “ thers with hæmorrhages;  
 “ neither of which prov’d  
 “ mortal. Swellings appear’d  
 “ behind the ears in many on  
 “ one side, in most on both,  
 “ without a fever or any  
 “ confinement; but in some,  
 “ with a little fever. In all,  
 “ they disappear’d without ei-  
 “ ther inconvenience or sup-  
 “ puration, contrary to the  
 “ custom of such tumours  
 “ from other causes. At this  
 “ particular time, they were  
 “ naturally soft, large, dif-  
 “ fus’d, without any inflam-  
 “ mation or pain; and went  
 “ off universally without any  
 “ visible signs. Children,

“ young persons, adults, e-  
 “ specially those who fre-  
 “ quented publick places of  
 “ exercise, were most sub-  
 “ ject to them. A few wo-  
 “ men were also affected;  
 “ the greatest part had dry  
 “ coughs, which were soon  
 “ succeeded by hoarsenesses.  
 “ Some again, after awhile,  
 “ had painful phlegmons up-  
 “ on the testicles; sometimes  
 “ upon one, sometimes up-  
 “ on both. Some had fe-  
 “ vers, others none; most  
 “ of them trouble and fatigue  
 “ enough: but, in respect to  
 “ the chirurgical part, they  
 “ did very well. Early in  
 “ the summer, and from that  
 “ time till the winter, many  
 “ of those who had been for  
 “ a long while somewhat con-  
 “ sumptive, were laid up with  
 “ consumptions; and others,  
 “ who were doubtful, were  
 “ then fatally convinc’d. O-  
 “ thers again, where nature  
 “ tended that way, dated  
 “ the beginning of it from  
 “ that time. A great num-  
 “ ber of such patients drop-  
 “ ped off; and I don’t re-  
 “ member, that any of those  
 “ who were laid up, held out  
 “ even a moderate time; but  
 “ died much sooner than is  
 “ usual in such cases, after  
 “ having suffer’d other com-  
 “ plaints, and those for a long  
 “ time, in their fevers, without  
 “ either



“ either fatigue or dying. Of  
 “ these we shall now treat;  
 “ for the only and greatest of  
 “ the diseases then reigning,  
 “ and that prov’d fatal to  
 “ many, was the consump-  
 “ tion.

“ The manner, in which  
 “ most of them was affected,  
 “ is as follows. They were  
 “ seiz’d with continual acute  
 “ fevers, attended with a  
 “ chillness, but no intermis-  
 “ sion, of the semi-tertian  
 “ kind; the fit being one  
 “ day moderate, the next  
 “ vehement, and so increa-  
 “ sing to great vehemence.  
 “ They sweated continually,  
 “ but not all over; the ex-  
 “ tremities were very cold,  
 “ and grew warm again with  
 “ difficulty; the belly was  
 “ disturb’d with bilious, small,  
 “ simple, thin griping stools,  
 “ and that frequently; the  
 “ urine thin, without colour,  
 “ crude, and little in quanti-  
 “ ty; or else thick, with a  
 “ small sediment that did not  
 “ subside well, but appear’d  
 “ crude and unseasonable;  
 “ they cough’d a little and  
 “ often, and the matter ex-  
 “ pectorated was indeed di-  
 “ gested, but brought away  
 “ by little and little, and with  
 “ difficulty. Where the case  
 “ was very violent, no di-  
 “ gestion happen’d, but what  
 “ they spit was continually

“ crude; the throats of most  
 “ of them were, from the  
 “ beginning, and all along,  
 “ painful, red and inflam’d;  
 “ the rheum that came from  
 “ them little, thin and sharp;  
 “ a consumption and general  
 “ disorder soon follow’d; an  
 “ aversion to all kind of food  
 “ was continually upon them,  
 “ but without thirst; and  
 “ many, before they died,  
 “ became delirious. Thus the  
 “ case stood among the con-  
 “ sumptive.

“ In the summer and the  
 “ autumn many fevers came  
 “ on of the continual kind,  
 “ tho’ not violent, and that  
 “ to such as had been long  
 “ ill; but, in other respects,  
 “ not worn out. Disorders  
 “ of the belly likewise hap-  
 “ pen’d to many; but such  
 “ as were very tolerable,  
 “ and without any remark-  
 “ able injury. The urine was  
 “ generally well-colour’d and  
 “ clear, but thin; and, after  
 “ awhile, about the crisis, di-  
 “ gested. Coughs were very  
 “ moderate, and expectora-  
 “ tion easy; nor were they  
 “ so averse to food, but very  
 “ willing to take what was  
 “ given them. In a word,  
 “ these consumptive patients  
 “ were affected in a manner  
 “ different from such a state;  
 “ sweating a little in their  
 “ chilly fevers; while others

“ were

“ were seiz’d with paroxysms  
 “ in a vague and uncertain  
 “ manner, never leaving them  
 “ entirely, but returning as a  
 “ semi-tertian. The crisis hap-  
 “ pen’d upon the twentieth  
 “ day at the shortest; in most  
 “ upon the fortieth; and in  
 “ many upon the eightieth:  
 “ In some again it never hap-  
 “ pen’d; but the fever went  
 “ off in an erratick or wan-  
 “ dering manner. Here in-  
 “ deed it return’d again, for  
 “ the most part, after a short  
 “ intermission; and, after the  
 “ return, came to its crisis, in  
 “ the same periods as before.  
 “ Many of them held out  
 “ so long, as to be ill in the  
 “ winter; but, of all here  
 “ describ’d, none but the con-  
 “ sumptive died: The rest  
 “ bore their fevers and other  
 “ complaints very well, and  
 “ escaped.”

In the same manner he de-  
 scribes other years; enume-  
 rates the apparent causes of  
 the diseases which prevailed  
 in them; then he discourses  
 of certain circumstances, to be  
 carefully observed by a pru-  
 dent physician; whence he pro-  
 ceeds to speak of the different  
 kinds of fevers, and gives us  
 afterwards the histories of a  
 multitude of cases, in which  
 the remaining part of this  
 treatise is spent. The reader,  
 perhaps, will not be pleas’d

to spend a few minutes in con-  
 sidering the sentiments of this  
 eminent person, on points of  
 so great importance; and in  
 examining his method of  
 judging cases, which has been  
 so much and so justly com-  
 mended.

The knowledge of diseases  
 (says he) is to be learnt from  
 the common nature of all  
 things, and from the nature  
 of every individual; from the  
 disease, the patient, the things  
 that are administer’d, and the  
 person that administers them:  
 for the case becomes easier or  
 the more difficult accordingly.  
 We are to consider likewise  
 the whole season in general,  
 and the particular state of the  
 weather, and of every coun-  
 try; the custom of diet; the  
 employments; the ages of  
 every one; the conversations;  
 the manners; the taciturnity;  
 the imaginations; the sleeps;  
 the watchings and the dreams;  
 and how far vellications, itch-  
 ings and tears, are concern’d;  
 and what the paroxysms are;  
 and what the evacuations by  
 stool or urine, or spitting or  
 vomiting, may be; and what  
 changes may happen from one  
 disease to another; and the  
 separations, that end in death  
 or life; sweat, cold, shiver-  
 ing, coughs, sneezings, sigh-  
 ings, breathings, belchings,  
 flatu’s (secret and audible)  
 hæmorrhages

hæmorrhages and hæmorrhoids, are to be consider'd ; together with their respective consequences.

Of fevers, some are continual, others affect us in the day, and intermit at night ; or continue in the night, and leave us in the day. There are likewise semi-tertians, tertians, quartans, quintans, septans, and nonans : but the acutest, the strongest, the most dangerous, and the most fatal, are the continual ; the safest, the easiest, the longest of any, is the quartan ; for it is thus not only in its own nature, but also frees us from other great disorders. The semi-tertian is attended with acute disorders, and is more fatal than any of the rest. Add to this, that consumptive persons, and those who have been long ill of other distempers, are most subject to it. The nocturnal is not very dangerous, but tedious ; the diurnal longer, and sometimes tends to a consumption. The septan is long, but not dangerous ; the nonan longer, but not dangerous. A true tertian soon comes to its crisis without danger ; but a quintan is the worst of all : for, coming before, or upon a consumption, it is death. In every one of these fevers, as well continual as intermitting,

there are forms, conditions and paroxysms, to be consider'd ; for instance, a continual sometimes \* flowers, as it were, at the beginning ; becomes very vehement, and grows worse and worse ; but about the crisis becomes weaker. Sometimes, again, it begins mildly and secretly increases and grows worse every day ; but about the crisis, and during that time, breaks out vehemently. At another time, it begins mildly ; increases more and more ; and, coming to its full strength by a certain time, remits again at the crisis, and during all that time. These things happen in every fever, and every disease.

The diet should likewise be regulated by these considerations ; and there are many other considerable signs of the like nature with these, some of which we have treated of already : but whoever undertakes this province in good earnest, should try and enquire which of them is acute and mortal, and which recoverable ; where food is proper, and where it is not, without omitting the time, the quantity, and the quality.

Where the paroxysms are upon equal days, there the crisis is upon equal days ; and where they are upon unequal, there the crisis is so too.

\* Shews it self vigorously, as a flower new blown.



The first critical day of the periods, that terminate upon equal days, is the fourth; then the sixth, the eighth, the tenth, the fourteenth, the twenty-eighth, the thirtieth, the forty-eighth, the sixtieth, the eighthieth, and the hundreth. The first of those that terminate upon equal days is the third, then the fifth, the seventh, the ninth, the eleventh, the seventeenth, the twenty-first, the twenty-seventh, and thirty-first. And, if a crisis happens otherwise, or out of these mention'd days, a relapse is to be fear'd, and even death. It is also to be consider'd, that the crisis's that shall happen at those times will be salutary or fatal; or there will be a turn for the better, or for the worse. As to erratick fevers, quartans, quintans, septans, and nonans, their critical periods are also to be consider'd.

The third piece, in the volume before us, bears the title of, *Hippocrates on Prognosticks in acute Cases* chiefly. This, like the former treatise, is digested according to the translator's judgment, and is open'd by a general discourse on the nature of physical predictions; from whence we are led to some excellent observations on the good and bad signs which are to be taken notice of in acute diseases: Then follow

considerations with respect to a crisis; and some curious aphorisms about critical days, and the alterations which then happen in a human body. Relapses are next treated of; and after them follows a long enumeration of good and bad signs in fevers. These heads premis'd, the author gives us his rules for prognosticating justly, and opens them in the manner following: "It is the  
" best thing, in my opinion,  
" for a physician to apply  
" himself diligently to the  
" art of fore-knowing: For  
" he who is master of this  
" art, and shews himself such  
" among his patients, with  
" respect to what is present,  
" past, and future, declaring  
" at the same time wherein  
" the patient has been want-  
" ing, will give such proofs  
" of a superior knowledge, in  
" what relates to the sick,  
" that the generality of men  
" will commit themselves to  
" that physician, without any  
" manner of diffidence. Add  
" to this, the cure will be  
" best perform'd by one who  
" knows beforehand what will  
" happen in diseases. It is  
" indeed impossible to reco-  
" ver every sick person, or  
" else this would be better  
" than the fore-knowledge of  
" what is to happen; and  
" therefore, since mankind

“ die, some of the vehe-  
 “ mence of the disease, before  
 “ the physician is call’d, o-  
 “ thers immediately after ;  
 “ some living one day, o-  
 “ thers a little longer, before  
 “ the physician has time to  
 “ set himself, by his art, a-  
 “ gainst the particular dis-  
 “ ease : knowing therefore  
 “ the nature of such diseases,  
 “ how far they exceed the  
 “ power of the body, or  
 “ how far there may be any  
 “ thing divine in them, he  
 “ ought also to study the art  
 “ of fore-knowing them ; for,  
 “ by this means, he will be  
 “ justly admir’d, and esteem’d  
 “ a good physician. Add to  
 “ this, that as to those who  
 “ are to recover, he will be  
 “ better able to preserve them  
 “ in a proper manner, as his  
 “ intention or advice in every  
 “ step is founded upon a  
 “ long view before-hand ;  
 “ and whether the patient  
 “ lives or dies, his fore-know-  
 “ ing and declaring himself  
 “ shall exempt him from all  
 “ blame.

“ The manner of consider-  
 “ ing these things is thus. In  
 “ acute diseases, the counte-  
 “ nance of the patient is first  
 “ to be consider’d ; whether  
 “ it be like that of a man in  
 “ health, and particularly his  
 “ own natural countenance ;

“ for thus it would be best  
 “ of all, as that which is far-  
 “ thest from this is worst.  
 “ The signs of the worst are  
 “ as follow : \* A sharp nose,  
 “ hollow eyes, fallen temples,  
 “ cold contracted ears, with  
 “ the lobes inverted ; the skin  
 “ about the forehead hard,  
 “ stretch’d and dry ; the co-  
 “ lour of the whole face pale  
 “ or black, and livid, or like  
 “ lead. If the countenance  
 “ appears thus at the begin-  
 “ ning of the disease, and no  
 “ conjecture can be made  
 “ from the other signs, it  
 “ ought to be enquir’d whe-  
 “ ther the patient has been  
 “ watchful, or had a violent  
 “ purging, or been oppress’d  
 “ with hunger ; for, if any  
 “ of these are own’d, the  
 “ danger is to be esteem’d so  
 “ much the less, and the crisis  
 “ happens in twenty-four  
 “ hours where the counte-  
 “ nance is changed by these  
 “ causes. But, if none of these  
 “ are in the case, nor a rein-  
 “ station happens within the  
 “ time now mention’d, it is a  
 “ certain sign that death is near  
 “ at hand.”

After this general descrip-  
 tion, *Hippocrates* speaks more  
 particularly of signs to be taken  
 from the eyes ; next from the  
 tongue ; then from the teeth,  
 voice, breath, extreme parts ;

\* The HIPPOCRATICK Face.

the motions of the hands ; position of the patient in bed ; the hypochondres ; pains about the stomach, navel, loins, back, breast, side, throat, ears, and head. These points discuss'd, we have his thoughts on stupid and phrenetick disorders, rigors, or shiverings ; sweats, convulsions, vomitings, hæmorrhages, urine, stool, flatus, abscesses ; of coughs and abscesses, abscesses behind the ears and abscesses about the teeth. Lastly, we have his sentiments on fevers of various kinds, which the translator allows should have come in before ; but, being omitted in its proper place, is put here at the end of the book, being too valuable to be left out entirely.

This translation of *Hippocrates* is dedicated to the duke of *Cbandos* ; and there is this remarkable passage in that dedication, which, I am persuaded, the reader will not think his time ill spent in perusing. " But alas !  
 " *my lord*, there are some in  
 " all professions, who, for  
 " want of real merit, would  
 " arrogate to themselves the

" esteem and dependance of  
 " their fellow-creatures, by  
 " secreting, as mysterious,  
 " those truths which every  
 " man is equally entitled to  
 " know ; and which he is  
 " equally interested in by his  
 " common necessities. To such  
 " the publishing these pieces  
 " in the vulgar tongue may  
 " seem a kind of prostituting  
 " the profession, and the di-  
 " vulging its best rules ; an  
 " act of the blackest sacri-  
 " lege. But the same bene-  
 " volent disposition which has  
 " always made so bright a  
 " part in your Grace's cha-  
 " racter, by a noble and ge-  
 " nerous encouragement a-  
 " mong a brave and learned  
 " people, will, I presume,  
 " engage your grace to look  
 " upon this undertaking in a  
 " different light, and to be-  
 " lieve it wholly calculated,  
 " as in truth it is, for the  
 " same noble end, the *general*  
 " *good of mankind.*" No  
 doubt the publick will return  
 Dr. *Clifton's* favour in giving  
 this translation, by affording  
 his book that kind reception,  
 which the pains he has taken  
 about it justly deserve.



## ARTICLE IV.

*A JOURNEY OVER-LAND, from the gulph of Honduras, to the great South-Sea, perform'd by John Cockburn, and five other Englishmen, viz. Thomas Rounce, Richard Banister, John Holland, Thomas Robinson, and John Ballman: To which is added a curious piece written in the reign of king James I. and never before printed, entitled, A brief discovery of some things best worth noting in the travels of Nicholas Withington, a factor in the East-Indies. London, printed for C. Rivington, at the Bible and Crown in St. Paul's Church-yard. 1735.*

ON March 24, 1730, the *John and Jane*, Edward Burt master, was taken in the latitude of 16 n. by the *Two Brothers*, a vessel *Rhode-Island* built, 18 guns, and about 90 men, mostly *Spaniards*, commanded by captain *Johnson*, an *Irishman*, and *Pedro Poleas*, a *Spaniard*. The fight continued about five hours, and then captain *Burt*, finding his men, who were in all but 25, quite over-power'd, demanded quarter, which was given him; but no sooner had he and his men laid down his arms, but the *Spaniards* boarded them sword in hand, cutting and flashing them in a dreadful manner, and swearing that they would hang them up every soul; then stripping the *English* naked, two of the *Spaniards* run up to the main-yard, and

brought down the studding-sail-tack, in order to be as good as their words; then they drew up their unhappy prisoners upon the quarter-deck, and order'd two of their negroes to hang them all up, two and two at a time; but captain *Johnson*, and one *Echlin*, an *Englishman*, perceiving what they were about, ran up to the men who guarded them, and declared they would lose their lives rather than see their countrymen murder'd in cold blood. This had its effect upon the *Spaniards*, who desisted from their cruel intention of putting them to death, and contented themselves with resolving to maroon them, that is, to set them on shore on an uninhabited island. This, some days afterwards, they put in execution; and our author, *John Cockburn*,

*Cockburn*, and ten of his companions, were left in such a condition, that there was little probability of their surviving any considerable time: But, luckily for them, the pirates crew quarrel'd with their gunner, a bold daring fellow, whom they sent to keep these *Englishmen* company. This man put new life into them; and at last persuaded *Cockburn* to attempt swimming with him from the northern part of the island to the *Main*, which was a *Spanish* mile distant: This, with much difficulty, they effected. They met with a very indifferent reception from the pirates who are settled on that coast; but this *Spanish* gunner, at the hazard of his own life, preserv'd that of his companion. The next day, the *Spaniard* oblig'd the persons, among whom they were, to lend him a canoo and some hands, in order to fetch off the other *Englishmen*, as they had promis'd; but he return'd no more, the ship's crew, who had maroon'd him, taking him on board again: However, the canoo he went in brought off the *Englishmen*, and carried them to the *Main*, where they join'd Mr. *Cockburn*; and, by the persuasion of the pirates, they all undertook a most hazardous and almost incredible journey of

two thousand three hundred miles, through the continent of *Mexico*; a country wholly unknown to them, in a great measure uninhabited, full of rapid rivers, and often cross'd by high and craggy mountains, some of which, in all probability, had never been press'd by human feet before. At their first setting out, they were in hopes of getting by sea to the *Havannah*; but they soon found those hopes were vain, and that there was no way of returning to *England* again, but by travelling to *Panama*, where the *South-Sea* company have a factory. Of this journey the author gives us a full, plain and modest account, infinitely more entertaining than any of those supposititious voyages which men invent for the sake of amusing others, and bringing gain to themselves. It cannot be expected, that in a work of this nature, we should make a regular abridgment of a book of this kind; but, that the reader may perceive our earnest desire to gratify every reasonable expectation, we shall point out such passages in this relation as may adorn our account, and demonstrate the worth of the piece from whence they are taken. On the fourth day (says our author) we came out on a large plain, where  
were

were great numbers of fine deer; and in the middle stood a tree of unusual size, spreading its branches over a vast compass of ground. Curiosity led us up to it: We had perceiv'd, at some distance off, the ground about it to be wet; at which we began to be somewhat surpriz'd, as well knowing there had no rain fallen for near six months past, according to the certain course of the season in that latitude; and that it was impossible to be occasion'd by the fall of the dew on the tree we were convinced, by the sun's having power to exhale away all moisture of that nature a few minutes after his rising. At last, to our great amazement, as well as joy, we saw water dropping, or, as it were, distilling fast from the end of every leaf of this wonderful (nor had it been amiss if I had said miraculous) tree; at least it was so with respect to us, who had been labouring four days through extream heat, without receiving the least moisture, and were now almost expiring for the want of it. We could not help looking on this as liquor sent from heaven, to comfort and support us under our great extremity. We catch'd what we could of it in our hands, and drank very plentifully of

it; and lik'd it so well, that we could hardly prevail with ourselves to give it over. A matter of this nature could not but excite us to make the strictest observations concerning it; and accordingly we staid under the tree near three hours, and found we could not fathom its body in five times. We observ'd the soil where it grew to be very stony; and, upon the nicest enquiry we could afterwards make, both of the natives of the country, and *Spanish* inhabitants, we could not hear there was any other such tree known throughout *New Spain*, nor perhaps all *America* over: But I do not represent this as a prodigy in nature, because I am not philosopher enough to ascribe any natural cause for it; the learned perhaps may give substantial reasons in nature for what appear'd to us as a great and marvellous secret. After this miracle of nature, give me leave to mention another of art, which, it may be, no author has given us any hint of before. Certain *Indians* in this country make a sort of earthen ware, finer, says our author, than any *China* I ever saw; tho' I had some time before been among the *Chinese* themselves. They make large jars here, one of which will hold ten gallons,



gallons, and not weigh one Pound: These will endure the fire as well as any metal; nor are they so easily broke by a fall or blow: This ware is commonly colour'd of a fine vermilion red. Hitherto nothing has been said of Mr. Cockburn's strange adventures, tho' many of them are very singular, and told in such a manner as leaves no room to doubt of their truth; one of the most extraordinary is deliver'd in the following terms. The next place we came to was a small village, where was an *Indian* alcaid, to whom we shew'd our pass, and who used us in a very kind and obliging manner, ordering us plenty of chocolate, besides whatever his house afforded to eat; and, moreover, promised to take care we should have provisions to help us over the mountains, which, he said, was a long, long way, and where none but *Indians* durst travel on foot. After we had eaten and drank pretty heartily, being very weary, we began to grow drowsy; and there being not conveniency for so many as we to lodge in the house, we went out into the yard, and laid ourselves down under a little covering of boards, and there fell fast asleep. How long we lay thus,

I can't say; but, at last, Mr. Rounce wak'd us with a story, that he had seen an old gentleman, very richly dress'd, carried along the yard into the house, whom he verily believed to be an *Englishman*; for that he should call to him as he pass'd by, and say, in *English*, *How do you do, countryman?* But this, he said, was not the only reason he had neither to believe him such; for that the first moment he cast his eyes upon him, he knew his face, and remember'd he had been particularly acquainted with him some years before in *England*. We ask'd him, what answer he made? he said none; for that his surprize was so great, he had not power to open his mouth. For my part, as I had been asleep all the while myself, and knew nothing of the matter, I was apt to think that he had been so too, and knew as little; but that he had dreamt the story, and, awaking suddenly out of his sleep, imagined it to be matter of fact: But, to be certain of the thing, we got up, and went directly into the house, and there found the old gentleman in reality sitting in a sort of a chair: He was wrapped up in a cloak very richly embroider'd with gold; but seem'd to be superannuated.

ted. We stood looking at him very stedfastly ; but he said not one word, nor took the least notice of us, till curiosity led me to ask him (in *Spanish*) if he was of *Old Spain* ? Upon which, he answer'd, very quick, in *English*, That he was no *Spaniard*, but came from *London* many years ago ; and said no more. I went on to ask him several other questions, but he answer'd to none of them ; and then the *alcald*, and others who were about him, desired I would not talk to him any more ; saying, indeed, he was our countryman, but was now old and sick, and was not capable to answer : Upon which I held my peace, perceiving they had no mind any discourse should pass between us. By this time, Mr. *Rounce* had taken a thorough view of him, and was well satisfied that he was the man he had imagined him to be ; and then he told us, his name was *Edmund Underwood*, and that he had been master of a vessel, and had lived at *Yarmouth*, where he knew both him and his father very well, who was a rope-maker. This man, it seems, has been missing many years, as his son inform'd Mr. *Rounce* since our arrival in *England*. Not to detain the reader too long, we shall take

notice but of one extraordinary passage more, which relates to an adventure on the water, much more dangerous, as well as much more surprizing, than that we have just now mention'd at land. We took to our canoo, says Mr. *Cockburn*, and steer'd our course along-shore about east-north-east ; and the next morning found ourselves on the great gulf *Herradura*, in which are many islands ; one of these we saw had a subterraneous passage, like a regular well-built arch, which the *Indians* told us ran quite through it ; and that, if we would venture ourselves and the canoo that way, which was but one league, we should by that means save twenty. I desired to know, if any of them had ever been that way ; and one of them told me he had twice, and that the current, which was very strong, always ran the way we are to go ; but that indeed we should be all in darkness. Upon weighing the whole matter, we concluded to venture through it ; and accordingly set in our canoo, and drove away with a wonderful swiftness. We were about half an hour in our passage ; but, as I said upon a different occasion, a man would have thought himself in another world : We had total darkness

ness for the time ; and such a terrible roaring did the water make in this cavity, as would have daunted the stoutest man living ; and, I must confess, I began to suspect that the *Indian*, who pretended to know this way, had only deceived himself and us ; and that we should never see the sight of the sun again ; for I well knew we could not return the same way we came : But it proved otherwise, and I beg'd his pardon. After this, we pass'd another island the same way, which was not above a musquet-shot through. We felt on the sides in passing both of them, and found them to be smooth as glass, which undoubtedly was occasion'd by the great force of the water. By these short cuts we made such expedition, that we cross'd this great gulf in three days.

Such were the hardships, such the difficulties, which this unhappy man and his companions (for they too found a way to reach *Panama*) underwent, in the course of a journey so strange and so hazardous, as every man's understanding, who is at all acquainted with these countries, or with the maps of them, must be convinced this was. However, from *Porto-Bello* they were convey'd to *Jamaica*, and from thence, on board the *Mercury*, to the port of *Bristol*, in *May* 1732.

As to the voyage of *Nicholas Wittington*, it was undertaken in the year 1611 ; and is, in a great measure, taken up with accounts of such disputes as happen'd between him and other agents of the *East-India* company.



## ARTICLE V.

MEMOIRS of the life and death of the late reverend Mr. Anthony William Boehm, formerly chaplain to his royal highness prince George of Denmark, and minister of the German chapel at St. James's in London: Together with a particular account of his exemplary character, and of his writings. Drawn up by the reverend John Jacob Rambach, professor of Halle in Saxony. Now made English by John Christian Jacobi. London; printed for Richard Ford, at the Angel in the Poultry, over-against the Compter. Price 1s.

THIS is a very well-written life of a very excellent person, who, in his life-time, was much esteem'd in this nation; and whose writings are full of that truly Christian spirit which procur'd him that esteem. He was the son of *Anthony Boehm*, minister at *Oestorff*, in the county of *Pyrmont* in Germany, by *Anna Catharina Oynhausen*. He was born *June 1. 1673*; and, his father dying young, he was, by the care of his mother, put to proper schools; and, in 1693, sent to the university of *Halle* in Saxony. In *November 1671*, he came over to *England*, on the invitation of some German families here, who were desirous of having their children brought up under some godly minister of their own country: for some time he lived in *Bedford-Bury*, where he met with very little encouragement, and was even reduc'd to very great streights; but God, in his appointed

time, deliver'd him out of these difficulties; and, in 1705, he was taken into the household of his royal highness prince *George of Denmark*; and, from that time, carried on the work of his ministry with great piety, zeal and success, till *May 27, 1732*; when, after a few days illness, he expired at *Greenwich*. He was buried on the 30th of that month in the parish church of that place; where a handsome monument, with a very full and just inscription, has been erected to his memory; which, with the many excellent pieces he has left behind him, will not fail to transmit his name to posterity, with that respect which so good and wise a man as he deserv'd. A copy of this inscription, for the sake of such of our readers as are inquisitive after things of that kind, and, as a suitable addition to this article, we thought proper to preserve in this place.

## To the Memory of

ANTHONY WILLIAM BOEHM,

*(Late Chaplain to his Royal Highness Prince GEORGE of Denmark.)*

He was a *German* by birth, and brought up at the university of *Halle* in *Saxony*, under the tuition of that famous and reverend professor *Franck*; a man, who, for his learning and other excellent endowments, particularly his piety, humility, charity, and beneficence, as also for his writings, but more eminently for the extraordinary proofs of the divine providence in erecting his orphan-house, has got him a great name.

Mr. *Boehm*, whose remains are here entomb'd, and to whose memory this monument has been erected, was always ready to promote acts of charity and piety; wherein he imitated the aforesaid excellent pattern; but rather that of his great Lord and Master the ever-blessed *JESUS*, who, as he went about doing good to the souls and bodies of men, so this his servant labour'd with an unwearied diligence to promote both the spiritual and eternal salvation, and the temporal welfare of all mankind.

The proper character and disposition of his heart is too large to be described in this small place, and too good to

be pass'd over in silence. His zeal for the glory of God, and the good of souls, was so visible, that as he endeavoured, upon all occasions, to promote the one, so he neglected no opportunity to procure the other.

He was a true pastor, a great preacher, and very vigilant for the souls under his charge: He was a diligent visiter of the sick, and a needy comforter of the afflicted; a teacher of the ignorant, an enemy of all partiality; yet a zealous defender of true christianity, and of the pure, holy and unsophisticated doctrine of the New Testament: He led an unblameable life: He was a pattern of piety; serious in his conversation, humble in his behaviour, meek in spirit, mild in his correction, but powerful and convincing in his arguments, touching home the hearts and consciences of those he conversed with; a worthy example to imitate, tho' rare to find, and equal'd by few! Therefore he is, no doubt, amongst the number of the righteous; and, for his eminent virtues, his memory will be blessed to the latest posterity.

ARTICLE

## ARTICLE VI.

*A DEFENCE of the ANCIENT HISTORIANS; with a particular application of it to the history of Ireland and Great-Britain, and other northern nations; in a dialogue between a Protestant and a Papist, an Englishman and an Irishman. By Francis, Lord Bishop of Down and Connor. To which are added, two Sermons; the first on occasion of the Union, and the other at a publick Commencement at Cambridge. Dublin; printed by S. Powell, for John Smith and William Bruce, Booksellers on the Blind-Key: Containing 270 pages, exclusive of the preface.*

**I**N this treatise, bishop Huchinson (who, by a former work of his, has convinced the world that he is neither a credulous or a superstitious man) undertakes to vindicate the old historians from that imputation of fabulizing, which has been generally thrown upon them by the moderns. However this, it seems, was not the original design of the tract before us, as the right reverend author himself informs us; for, at his first setting about it, he intended only some short observations upon the *Irish* history; and design'd to go up no higher in his enquiries, than the state of that island in the age immediately preceding that in which the *English* were invited, and thought it necessary to undertake that attempt

they made upon *Ireland*; and to shew where the fault lay, that it proved no better for both nations; and, as the only way to make it of benefit to them both for the future, lies so plainly before them, that they cannot miss it without unparadonable perverseness, he design'd to add a few plain words to that, and then to leave it.

How his lordship came to alter his scheme, and to draw up this piece as it at present stands, himself, with great frankness, acknowledges in his preface: "Altho' (says he) these latter transactions are most useful to us in judging what becomes us as *English* and *Irish*, and as protestants and papists; yet, as the first beginning of our whole race upon earth, and its re-peopling after the



“ flood, concerns us more, as  
 “ men and christians ; and,  
 “ as many of the *Eastern* first-  
 “ planted nations had noble  
 “ traditions about those great  
 “ points, and few were with-  
 “ out some ; and, as the  
 “ learned *Plutarch* tells us,  
 “ that *Ireland* had as old tra-  
 “ ditions as any of them, and  
 “ was the true *Ogygia* of the  
 “ ancients, if their histories  
 “ might be believed ; and, as  
 “ the natives have of late  
 “ translated their old frag-  
 “ ments into *English* verse and  
 “ prose ; and, as our blessed  
 “ Saviour tells us, that every  
 “ scribe, who is rightly in-  
 “ structed to the kingdom of  
 “ heaven, brings out of his  
 “ treasures things old as well  
 “ as new ; I thought it was  
 “ very fit, and even necessary,  
 “ for a christian bishop to be-  
 “ stow a little time in look-  
 “ ing into their history, and  
 “ seeing how far it agreed  
 “ with the divine history of  
 “ *Moses* : And I had spent  
 “ but a little time in gather-  
 “ ing materials for a short  
 “ chapter or introduction to  
 “ my other work, before I  
 “ thought I saw plainly, that  
 “ modern criticks had not  
 “ only been too severe in  
 “ their censures of the *Irish*  
 “ historians, but also of the  
 “ *English* and *Scotish*, and  
 “ most other of the northern

“ nations : And, as their  
 “ treatment of them hath  
 “ been so severe, as to give  
 “ them all up as a pack of  
 “ lying, ridiculous fellows,  
 “ that were not worthy to be  
 “ believ'd or read ; I thought  
 “ their usage of them was  
 “ worse than theirs who  
 “ burnt whole libraries of  
 “ books at a time ; for those  
 “ only consumed such ma-  
 “ nuscripts as happen'd to be  
 “ in those particular collec-  
 “ tions ; but these condemn'd  
 “ all the rest in cool blood,  
 “ and cover'd their names in  
 “ oblivion with such an ill  
 “ character upon them, as  
 “ would keep their works  
 “ from ever rising up in re-  
 “ membrance.

“ From the time that I fell  
 “ into this way of thinking,  
 “ I resolved to change the  
 “ name of my pamphlet, and,  
 “ instead of calling it, *Obser-*  
 “ *ventions upon the Irish history,*  
 “ I resolved to call it, *A de-*  
 “ *fence of the ancient histori-*  
 “ *ans, with a particular ap-*  
 “ *plication of it to the history*  
 “ *of Ireland.*

These short paragraphs give  
 us so fair an account of what is  
 to be expected from his lord-  
 ship's book, that it would be  
 needless to expatiate farther  
 upon that topick. One thing,  
 however, must be observed,  
 in order to do the bishop jus-  
 tice,

tice, and to prevent our readers from suspecting, that when he acquired a high veneration for these ancient authors, he contracted an unreasonable spleen against the moderns; whereas his lordship commends many of the latter, and never mentions those whom he condemns, without using all the respect towards them which their merit can deserve.

“ When I blame (says he) the moderns, I do not mean such as the lord *Bacon*, *Cambden*, *Bochartus*, archbishop *Usher*, Sir *Walter Raleigh*, Dr. *Peter Heylen*, Sir *Isaac Newton*, Dr. *Stillingfleet*, nor Dr. *Nicholson*, the late archbishop of *Cashel*, or any others that will hear reason: But the very ingenious Sir *William Temple* I do mean for one; for, in his introduction to the history of *Great-Britain*, he proposes that it should go no farther back than the time of *Julius Cæsar*; and gives up the elder ones as rubbish that he had not troubled himself to look into: And therefore, altho’ I have read him with pleasure, and shall quote him as often, and with as much respect, as any one; yet I name him as the first of the moderns that I find fault with. And I name

“ the learned abbot *Vertot* for the next; for he writes fabulous history at the head of the chronological table of the old kings of *Sweden*; and yet the very years that he puts down, as the time when his kings lived, agree as well as needs to be with the dates of other nations, and are full as ancient as our *Irish*. I also blame Mr. *Collier*, and the Jesuits of *Trevoux*, and most other dictionary writers, who pass over the first planters of the north-western nations; altho’ we have stronger historical proofs of the reality of their histories, than we have of many of those that lived a thousand years after them.

In the course of his work, the bishop speaks with the same moderation and ingenuity: He examines the authorities on which all ancient histories are founded: He considers the nature of truth, and how far it is affected by the addition of fables: He lays down certain *postulata* in consequence of these observations; and then he proceeds to apply his reasonings to the histories of the northern nations, and afterwards to that of *Ireland* in particular: He states those objections which have been thought to have most weight against

against the credibility of these narrations; and, having shewn how little justice there is in these, he makes his *Irishman* give an abstract of the history of that country, from its discovery to the coming over of the *English*. "*Abnah* (says he)

" was the first foreigner who  
" came into the island; he  
" was sent by some-body else,  
" as an explorer, and did  
" not stay, but went back,  
" and never return'd." The verses that speak of it are thus translated:

*Abnah, Biotha's son, we all agree,  
After the flood, first try'd the Irish sea.  
He prov'd the soil, and from the earth he tore  
A handful of rich grass, then left the shore,  
And so return'd. —*

Some time after, but we know not how long, *Ciocal*, the son of *Nill*, perhaps *Mac Neille*, having heard very likely what account *Abnah* had given, with an equal number of both sexes came prepared for settlement; and, when they had open'd the way, more would follow them from more places than one: That when *Parthalanus* the *Scythian*, the eighth from *Japhet*, came with an armed force, they made resistance, and were serv'd as before: But they having left the names of no governors that had been over them, nor how long they had continued, the *Irish Æra* begins from *Parthalanus*, and he and his four sons and descendants are said to have continued three hundred years; and then the country suffer'd so much by the plague, and perhaps fa-

mine, and such evils as went along with it, that it is accounted as waste, in all appearance, for thirty years after the end of that first colony.

The next colony that came was led by *Nemedius*, whose posterity continued about two hundred and seventeen years. In his time, great troubles were given by those that were called *African* pirates, and sometimes giants.

And, after the *Nemedians*, many of them having left the country because of the great wars and hardships they met with, *Simon Breac* and the *Firibogs* made an invasion, and continued thirty-six years under five leaders; the second of which, to wit, *Slainge*, is said to be the first that had the style of a king in *Ireland*; and this, by comparing the  
I  
chron-



chronological tables of Mr. Tallent's, was about the time of Saul, the first king in Israel.

After the *Firibogs* came the *Tuatba de Danims*, and were here one hundred and ninety-seven years, or thereabouts; and after them the *Milesians*, under *Heber* and *Heremon*, till the *English* invasion under *Henry* the second, in the year of our Saviour one thousand one hundred and seventy-two, which was two thousand four hundred and sixty-three.

The time since the year when the *English* came, is five hundred and sixty-two.

The two sermons annex'd, make a very proper appendix to a work of this kind: The first was preach'd at *St. Edmund's-Bury* in *Suffolk*, where the author was then minister of *St. James's* parish; and contains a very pathetick detail of the disadvantages the people labour'd under from its division into two kingdoms, and the benefits which might be reasonably expected from their union. The second was preach'd in the year 1698, and is a very florid discourse on the knowledge of God from his works.

## ARTICLE VII.

PHILOSOPHICAL TRANSACTIONS for the months of January, February, and March, 1733.

I. *A catalogue of the fifty plants, from Chelsea-Garden, presented to the Royal Society by the company of Apothecaries, for the year 1781; pursuant to the direction of Sir Hans Sloane, Bart. Med. Reg. Præs. Col. Reg. Med. & Soc. Reg.* By Isaac Rand, Apothecary, F. R. S.

II. *An explanation of an essay on the use of the Bile in the Animal Economy.* By Alexander Stuart, M. D. Physician in ordinary to her Majesty; F. R. S. and of the College of Physicians. Vide No. 414.

*A great part of this essay relating to a discourse formerly published, and not being intelligible, unless the whole subject were taken together; we have chosen to omit a great many observations, which otherwise we should have inserted: But the latter pages of this piece containing a series of curious and useful remarks, we thought nothing could more agreeably entertain our readers, than an extract from thence; especially as the subject thereof is important, and of general concern.*

I Believe,

**I** Believe, it will hardly be deny'd, that the cause of sleep in general is a want of a sufficient quantity of animal spirits, for the use and exercise of the animal functions: Therefore, whatever prevents their recruit, hinders or impedes their secretion, absorbs or fetters them when produc'd, and whatever exhausts or evaporates them, by occasioning a paucity of spirits, will, in a healthy person, produce a listlessness, laziness, a tendency to sleep, or sleep itself, in proportion to that paucity of the remaining spirits.

If we enumerate all the known remote causes of sleep or sleepiness, we shall find, that in some one or other of the ways above set down, they do all of them tend to produce this immediate or proximate cause; to wit, an impairment of the fluid, or animal spirits; and thereby bring on these several dispositions to sleep, or sleep itself.

All the remote causes of sleep, or sleepiness, I think, may be fully comprehended in the four following particulars, and consider'd in the following order.

- I. Exercise.
- II. A too plentiful meal.
- III. Drunkenness, or a too

great quantity of fermented liquors, or of their distilled spirits.

IV. The whole tribe of *Narcotics* or *Soporifics*; of which *Opium*, and its several preparations, are the chief.

I. Exercise appears to waste all the fluids, and particularly the animal spirits, the active instruments of all motion; so that the remains are not sufficient for the exigencies of the natural and vital functions; and also to supply the demands of voluntary motion, and to assist in sensation and the operations of the mind.

And here it is proper to shew, how this waste necessarily brings on sleep in a healthy person, and how the natural and vital motions and functions of digestion, respiration and circulation, notwithstanding the waste, do necessarily go on in sleep, leading the remains of the spirits to their assistance, and making the deficiency fall to the share of the animal or voluntary motions and organs of sensation.

In order to shew this, let us observe, what is very obvious, that when any muscle is brought into action against our will by a superior force, as when a stronger man bends

or extends my arm contrary to my will or inclination, the benders or extensors of my arm swell and contract in the same manner; and the afflux of the blood and spirits to the contracting muscles, is the same as when I do it voluntarily: Therefore, by any external or adventitious force, the blood and spirits will be derived upon the part thus forced into action.

But all the natural and vital parts have such an external or adventitious force continually acting upon them. In the *primæ viæ*, the weight and other qualities of our food and drink, mix'd with air and bile, excite the peristaltic motion, as necessarily as the weight of a clock or spring of a watch, wound up, keeps the wheels and pendulum, &c. in motion.

The chyle forced from thence, together with the blood returning into the heart, as necessarily set its elastic springs at work; and the same blood and chyle, forced into the arteries by it, make their diastole and following systole unavoidable.

The air, by its elasticity, and the whole weight of the atmosphere, forceth itself into the elastic pipes and vesicles of the lungs, and dilates them; which, by their elasticity and

mechanism, assisted by various muscles, and the ribs and cartilages of the thorax, as necessarily repel it in expiration.

It is therefore evident, that all these natural and vital parts are acted upon, and set at work by an external, adventitious and irresistible force, continually exciting them whether we will or not, whether awake or asleep; therefore the blood and remaining spirits after labour, will be mechanically and necessarily led to all these parts that are thus forced into action at all times; but especially most regularly and copiously in sleep, when all external objects cease to solicit our senses, and the will does no longer determine the spirits into the muscles of voluntary motion: Which two kinds of actions, as well as the operations and passions of our mind, do, in the day-time, make strong derivations of the spirits, from natural and vital functions; which, for that reason, are never so perfect as in sound and undisturbed sleep.

Those, who are acquainted with the doctrine of derivations and revulsions, founded upon innumerable observations in the animal œconomy and practice of physick, do know, that a flux of any of the animal fluids, arising from nature, or from a disease, or provoked



voked by art to any one or more parts of the body, or to any organ of secretion or excretion, will cause a sensible proportional diminution of the afflux to and of the secretion and excretion, by the other parts and organs.

Therefore, so soon as a deficiency of animal spirits happens by labour, or from any other cause whatever, that defect will be first felt in the organs of sensation, the muscles of voluntary motion, and the operations of our mind; because these are not acted upon by such powerful and irresistible agents, as the organs of the natural and vital functions are in perfect health; for, the mind being sensible of the defect of spirits for its actions and operations, chooseth to forbear; we retire from external objects; and then the whole of the remaining spirits are led to the natural and vital organs, by the mechanism above described, and the organs of sensation and voluntary motion must be entirely deserted by them for that time; which is the state of sleep, and which will continue until a greater quantity of spirits be recruited than is consumed in the natural and vital functions; at which time the redundancy or overplus begins again to be discern'd in the

other deserted nerves; to wit, into those of sensation and voluntary motion; which, flowing now copiously into the relapsed muscles, creates stretching, yawning, &c. and at last rouseth out of sleep.

II. A too plentiful meal is known to cause a heaviness, inactivity, listlessness, an aversion to motion or action, a drowsiness, sleepiness, and, in some, sleep itself after eating.

It has been proved before, that this cannot proceed from a distension of the stomach. I have also endeavoured to prove, that in such the lacteals are never empty, and that the chyle of the preceding meal is forced through them into the blood, by the succeeding almost instantaneously, or so soon as the peristaltic motion is excited or encreased by the food taken down, which must be during the time of such a meal, or very soon after, according to the degree of fullness of the lacteals before that meal. What change then can we imagine to have happen'd to the body in this time, of a meal so remarkable, and so likely to affect the œconomy, as that of the admission of a fluid into the blood much grosser and less fluid than itself? Such a mixture must render the whole mass grosser, or of a thicker consistence,

than

than before, as it quickly mixeth with the finer, and absorbs its most fluid parts: But it will hardly be denied, that if there is such a fluid as animal spirits, they must be the finest and most depurated fluid of the blood; these therefore will be absorbed and mixed with this grosser crude fluid the chyle, and therefore will be diminish'd by it; and, being thus entangled, will be more difficultly secreted, and in less quantity: Hence, that paucity of spirits, which will dispose to sleep in the manner ascribed, in speaking of a paucity of spirits after labour or exercise.

III. How far strong fermented vegetable juices or liquors, and their distilled spirits, drank to any pitch of excess, do bring on sleep, or some degrees of it, has already been said.

The distilled spirits of fermented liquors are known to lessen all the secretions and excretions; and therefore are of use in diarrhœas, in excessive and colliquative sweatings; and I have known *French Brandy*, taken incautiously, to have put a stop to a sweat procur'd by sodorifics. In habitual drinkers of them, they gradually lessen the secretion of the bile and insensible perspiration; and there-

by bring them at last into the jaundice and dropsy.

Spirituous liquors, and particularly *French brandy*, in the most remarkable manner, being mixed with the blood as it flows from a vein into a porringer, unites the serous with the globular red part of the blood to such a degree, that no serum separates from it in many hours, and in some not at all; an experiment, which may be easily made, which shews in what manner it hinders the secretions in the body, these being all of them of the serous kind: Hence, that great impurity of the blood, arising from a restraint of the secretions in such people; and also that paucity of spirits, the general cause of sleep and dulness, very different from the alacrity and vivacity of the temperate, and even of water-drinkers.

That therefore which fetters or binds up all the serosities or most fluid parts of the blood, and proves a strong copula between them and the globules thereof, may be reasonably supposed to fether or tie up the finest fluid of all, to wit, the animal spirits, with the rest; and in the same manner to hinder their secretion, and thereby produce sleep, or some such degree of it as is above-mention'd.

IV. As to *Opium*, and all the class of soporifics, if we compare the visible effects of them with what has been said above of brandy, or spirits of fermented liquors, we shall find them much the same. *Opium* is known to lessen or suppress all the secretions and excretions; and is therefore of such remarkable use in fluxes, rheums, catarrhs, &c. It has been indeed conceived to be a sudorific; but that only in composition with aromatics, as in *Venice* or *London-Treacle*, or with saline bodies, as the *Sapo-tartareus* in the *Pil. Matthæi* or *Starkij*; and that too assisted by plentiful dilution of sack-whey, or such like liquors, and the addition of volatile spirits of *Hartshorn*, &c. which are known to thin the blood, as Mr. *Lewenboeck's* microscopical observations, and the mixing of these volatile saline spirits of blood, as it runs out of the vein into the porringer, do sufficiently evince: Which shews, that these volatile salts are good correctors of *Opium*, as they break down and colligate the blood; and therefore tend to promote the ferous secretions, which *Opium* by itself, and all distilled spirits of fermented spirits, do retain or restrain for some time, in incorporating the ferosities with the red globules

of the blood, as has been observed before.

In hot countries, where large doses of *Opium* are taken, the effects are nearly the same with what we observe in drinkers of distilled spirits of fermented liquors; to wit, a small dose exhilarates, a greater brings on some degree of drunkenness or temporary madness; this increased will lay to sleep, and a very great dose will kill.

In this comparison therefore, may we not justly conclude a parity in the causes from the similitude of the effects, tho' all the secondary qualities of such causes which offer themselves outwardly to our senses, be apparently very different? Thus gun-powder is as much a latent fire as brandy, and will exert itself in that shape to a far greater degree than it, in equal circumstances, by the least contract of fire: Therefore, I say, that though brandy and *Opium* shew no outward resemblance to our senses in smell, taste, colour, consistence, and such like secondary qualities, no more than brandy and gun-powder; yet, if in proper and equal circumstances, that is, in contract and mixture with the blood, they produce the same, or nearly the same, effect; we may justly conclude, that there is a latent



latent similitude of primary and equal circumstances, qualities in their natures, which producing the same or parallel effects. they make manifest in proper

[To be continued.]

## ARTICLE VIII.

Foreign BOOKS lately Imported.

*Histoire Naturelle de l'Univers, dans laquelle on rapporte des raisons physiques sur les effets les plus curieux & les plus extraordinaires de la nature ; par Monsieur Colonne Gentil-homme Romain. Paris. That is, The Natural History of the Universe ; containing a physical account of the most curious and extraordinary effects of Nature. 8vo. 4 Vols. I. 404 p. II. 522 p. III. 596 p. IV. 418 p. With Copper-plates.*

The Author of this ingenious Work was born at Rome, Sept. 10. 1644. He was the Natural Son of Pompeius Colonne, Prince of Gallicano and Count of Sarno. Our Author came to Paris when he had scarce attain'd twenty Years of Age ; and, having an excellent Genius, great Modesty, and much Application, he soon establish'd a just Reputation ; which he maintain'd for more than threescore Years, till, on the 6th of March 1726, the House in which he lived took Fire, and he and Mr. Laurent, his intimate Friend, who lived with him, perish'd therein. It was conjectur'd, that Mr. Colonne's Custom of reading in Bed occasion'd this terrible Accident, which took him off in the 82d Year of his Age, to which time he enjoy'd his Health and Senses in wonderful Perfection.

*Memoires sur la Guerre ; contenant les maximes les plus necessaires dans les Operations de l'Art Militaire, recueillis par feu M. le Marquis de Feuquieres, Lieutenant-General des Armees du Roi, pour l'instruction de son Fils. Amsterdam, chez J. F. Bernard. That is, Memoirs, relating to the Art of War, composed by the late Marquis de Feuquieres, L. G. for the Use of his Son. 8vo. 373 Pages.*

The Author of this Book was a Person of great Reputation ; and the Piece itself is thought a good Companion for a young Officer, the Rules therein being written with much Spirit and Conciseness.

*Memoires Historiques & Militaires, composees par feu Mons. le Marquis de Feuquieres, Lieutenant-General des Armees de France, pour l'instruction de son Fils. Amsterdam, chez J. F. Bernard. That is, Memoirs, Historical and Military, of the Marquis de Feuquieres, &c. 8vo. 2 Vol. Vol. I. 472 p. II. 424 p.*

This Book has been mighty well received in French, and there is (as we are inform'd) an English Translation in the Press.

*Histoire Ancienne des Egyptiens, des Carthaginois, des Assyriens des Babyloniens, des Medes & des Perses, des Macedoniens, des Grecs, par M. Rollin, &c. Tome huitieme, Paris. 8vo. That is, the eighth Volume of Mr. Rollin's History of the Egyptians, &c.*